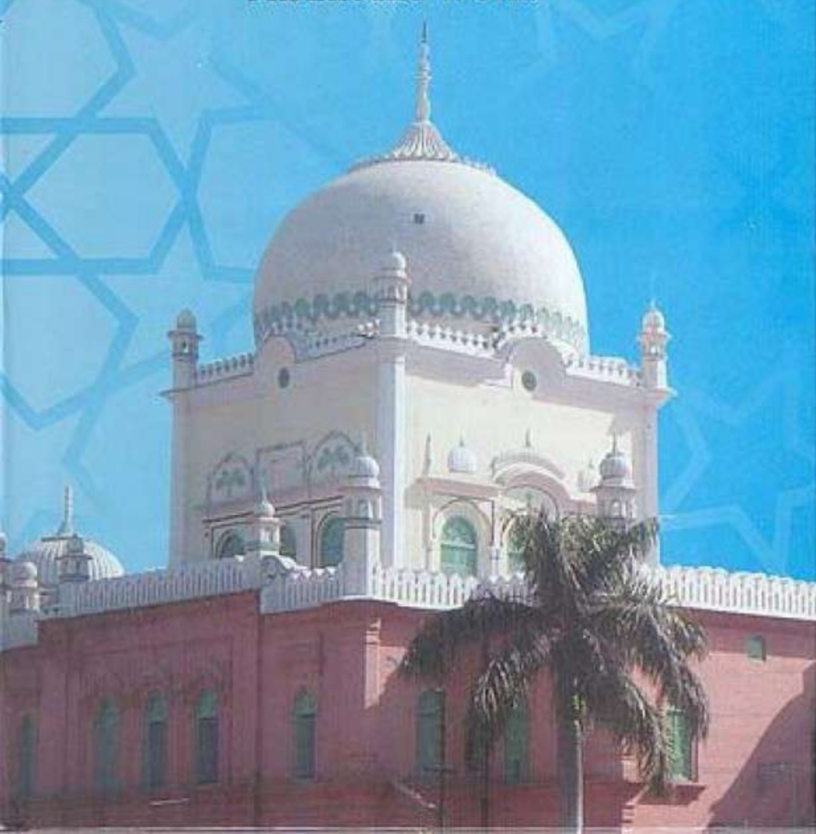
Hadhrat Mufti MAHMOOD HASAN Gangohi رحمۃ اللہ علیہ

His Life and Works



Hadhrat Mufti Mahmood Hasan Gangohi

(Rahmatullahi Alayh)

His life and works

Title: **Hadhrat Mufti Mahmood Hasan Gangohi (RA). His life and works**

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By Hadhrat Moulana Ibraaheem Pandor Saahib (db)

Special *Khaadim* and Vicegerent of Faqeehul Ummat,

Hadhrat Mufti Mahmood Hasan Gangohi (RA)

The lives of the pious have always been a source of great inspiration for people. Even the Quraan-e-Kareem is filled with incidents of the Ambiya (Alayhimus Salaam). Hence great pains have always been taken to record the biographies of the saintly people so that others may read about their illustrious lives and be inspired to follow in their footsteps.

Among the great luminaries of the recent past, whose life was a practical expression of the Quraan and *Sunnah* in every aspect was the personality of Faqeehul Ummah, Hadhrat Mufti Mahmood Hasan Gangohi Saahib (RA).

His illustrious life was a shining example for any person who wished to live a life in complete adherence to the *Sunnah*. Hence one

should read this biography with this very intention to follow in the footsteps of Hadhrat Faqeehul Ummat and emulate his blessed life.

May Allah Ta'ala make this biography a means of great benefit for the readers and grant Hadhrat Faqeehul Ummah (RA) the highest stages in the hereafter. *Aameen.*

(Hadhrat Moulana) Ebraheem Pandor (Saahib)

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Foreword

By Hadhrat Mufti Ebraaheem Salehjee Saahib (db)

Principal of Madrasah Taleemud*Deen* Isipingo Beach,

Khalifa of Hadhrat Faqeehul Ummat (RA)

All praise is due to Allah Ta'ala. Durood and Salaam be upon our Noble Master, Sayyidina Rasulullah ﷺ who was sent as a guidance for the entire mankind until the day of Qiyaamah.

It was always the system of Allah Ta'ala to send *Ambiyaa* (AS) for the guidance of man. Every Nabi of Allah Ta'ala would teach the people from the books that were revealed to them directly or from the books of the previous *Ambiyaa* (AS). Although these divine books were sufficient for the guidance of man, Allah Ta'ala would also send *Ambiyaa* (AS) to serve as practical examples for mankind. When man sees an example before him, he is able to emulate much easier rather than just learning theories from a book. Infact, one may never understand the true spirit of the *Sunnah* unless he sits in the company of a pious friend of Allah Ta'ala.

The most perfect example this world had ever witnessed was that of Sayyidina Rasulullah ﷺ. The Sahaabaah (RA) had learnt *Deen* from him directly and passed on whatever they learnt to those that

came after them. When calling people to Islam, they would say, "Be like us." i.e. follow our example. Thereafter, the Taabieen and the Tab-e-Taabieen displayed the example of the *Sunnah* which was in their lives and they practically demonstrated the teachings of Islam to the world at large.

In recent times, the *Ulama'* of Deoband have displayed the most beautiful example of the *Sunnah.* They were stars of the ummah depicting the noble teachings of Rasulullah ﷺ in every facet of their lives.

Faqeehul Ummah, Hadhrat Mufti Mahmood Hasan Gangohi Saahib (RA) was among these great luminaries who lived the *Sunnah* and left behind a rich legacy for us to follow.

Hadhrat Mufti Saahib (RA) was a personality of perfection in all facets of *Deen.* Together with being a Mufti, he was also an author, lecturer, teacher, administrator and a mentor for the ummah. He was also very much involved in the effort of *da'wat* and tableegh. Such a comprehensive personality in today's times is very difficult to find. His barakah is still witnessed today and will continue till the day of Qiyaamah, *Insha Allah.* May Allah Ta'ala enshroud him with His mercy and bless him with His choicest blessings. May Allah Ta'ala fill his qabar with nur. *Aameen.*

The book in your hand discusses the details of his noble life, highlighting his strict adherence to the *Sunnah* of Rasulullah ﷺ. Especially the chapter on Hadhrat's advices, will *Insha Allah* be beneficial for the readers.

It is my fervent dua that Allah Ta'ala accept this book, make it a means of guidance for us all and make it possible for us to emulate the lives of our pious predecessors.

(Hadhrat Mufti) Ebraheem Salehjee (Saahib)

Madrasah Taaleemud*Deen*

Isipingo Beach

Introduction

Hadhrat Mufti Mahmood Hasan Saahib (RA) is a personality who needs no introduction. Hadhrat (RA) was born on a Friday, the 8/9 Jumaadus Saani 1325, exactly a hundred years after the demise of Qadhi Sanaaullah Paani Patti (RA) and exactly two years after the demise of Hadhrat Moulana Rasheed Ahmad Gangohi (RA) in the same month, on the same date and day.

Hadhrat Nabi Muhammad ﷺ mentioned, “The *Ulama’* are the inheritors and successors of the *Ambiyaa* (Prophets).” Their lives depict the practical life (*Sunnah*) of Sayyidunah Rasulullah ﷺ. Most definitely Hadhrat Mufti Saahib (RA) was among those saintly *Ulama’* who Allah Ta’ala speaks about / refers to in the Qur’aan as *“Be among the saintly ones ...*” and “*...Only the Ulama’ fear Allah Ta’ala from amongst His bondsmen.”* His entire life was a replica of Sayyidina Rasulullah ﷺ.

Most certainly, his life, his ways and his advices serve as a beacon of light for the ummah. His example serves as a clear path for those who wish to strive for the sake of *Deen* and wish to strengthen their contact and bond with Allah Ta’ala.

This book is a compilation of mainly two books viz. *Zikr*-e-Mahmood written by Hadhrat Mufti Farooq Meeruti Saahib and Tazkirah-e-Faqeehul Ummah written by Hadhrat Moulana Rahmatullah Kashmiri Saahib (RA). Hadhrat Moulana Ibraaheem

Pandor Saahib (db) has made numerous changes and additions based on his close relationship with Hadhrat Mufti Saahib (RA) shedding radiant light on this book. May Allah Ta'ala reward them all abundantly in both the worlds. *Aameen.*

The only purpose for writing the life works of our pious elders is so that we too can also develop a deep desire to acquire the degree of perfection that they had acquired and to create a link with Allah Ta'ala in the manner that they had achieved.

Hadhrat Hakeemul Ummah, Moulana Ashraf Ali Thaanwi (RA) says that the actual purpose of a biography is to write about the academic and spiritual perfections of a *buzurg* (pious elder), his methods of reformation, his teachings and the manner in which he propagated *Deen.*

Hadhrat Dr Abdul Hay Saahib (RA) had once mentioned that when one reads the biography of a pious person, he should not read it merely as a biography. The reader should ponder over those aspects that are manifest in the lives of these elders and use them as practical lessons.

Biographies had always been an important portion of learned person's literature. With its many advantages, such works have been accepted as a very interesting and meaningful branch of academic literature.

We make dua that Allah Ta'ala make this biography a means of inspiration to all. That it becomes a means of bringing our lives in accordance to their lives which in fact is the life of the *Sunnah.*

The readers are kindly requested to please correct the errors and bring it to the notice of the publishers. *Insha Allah* the corrections will be made in the new edition. This will also be in keeping with the spirit of the Hadith "*Deen is to advise one another*".

Chapter 1

Background and Upbringing

All praise is due to Allah Ta'ala alone
Durood and Salawaat be upon our beloved Nabi ﷺ

Hadhrat's Grandfather

Hadhrat's grandfather's name was Haji Khaleel Ahmad Saahib (RA), the *khaadim* (attendant) of Hadhrat Moulana Rasheed Ahmad Gangohi (RA). He initially took *bay't* (allegiance) to Hadhrat Moulana Qaasim Naanotwi (RA). He was a buzurg who was very punctual with his Tahajjud Salaah. He always practiced on the *Sunnah* of Rasulullah ﷺ and was very particular about reciting his daily wazaaif. He was a *Saahib-e-Dil* and a *Saahib-e-Dard* (an ardent lover of Allah Ta'ala). He used to study the book "Dard Naama-e-Gamnaak" written by Hadhrat Haji Imdaadullah Muhaajir Makki (RA). Whilst reading he would often cry. He passed away when Hadhrat Mufti Saahib (RA) was 5 years old.

Hadhrat's Father

Hadhrat Mufti Saahib's (RA) father was Hadhrat Moulana Haamid Hasan Saahib (RA). He qualified in Darul Uloom Deoband. He was a

special student of Hadhrat Sheikhul Hind (RA) and was a colleague of Sheikhul Islaam Hadhrat Moulana Husain Ahmad Madani (RA). He had memorised thousands of Ahaadith. He was very particular about *amr bil ma'roof* (enjoining the good) and *nahi anil munkar* (preventing the evil). If in a talk any speaker mentioned an incorrect *mas'alah* or Hadith, he would stand up in the gathering and correct him by mentioning the correct *mas'alah* or Hadith rather than waiting for the lecture to end.

Participating in wedding ceremonies

If villagers insisted on him performing nikaahs, he would agree. However, if he noticed anything improper in the wedding procession he would bring it to their attention and if they did not rectify it he would leave immediately. He never accepted any fee for performing nikaahs nor would he participate in the meals thereafter.

Taqwa and Precaution

His level of *taqwa* (fear of Allah ﷻ) and precaution was such that he did not accept invitations from anyone. If someone sent food to his house, he would neither eat thereof himself nor would he allow his family to eat of it. He would not return it but instead would send it to his poor neighbours. He would not even accept the *da'wat* of the principal of the madrasah. He never took *khidmah* (service) from anyone. He wore such simple clothing that most people did not even realise he was an aalim. He lived a life of austerity and contentment.

He led the salaah in the Jaam-e-Musjid in Nithor but refused to take a salary for his services. When they forced him to take a salary, with tears in his eyes he said, "I spent my entire life selling my knowledge to fill my stomach. It was only my salaah that was left for Allah. Should I now sell my salaah also?" He never used the lota (water container) of the *Musjid* for wudhu but would take his own lota to perform wudhu.

***Bay't* (spiritually linked to):** Hadhrat Sheikhul Hind (RA)

Istiqaamat: Hadhrat Sheikhul Hind (RA) had sent him to Nithor to teach at a madrasah. He spent his entire life there. (Approximately 50 years).

Demise: He passed away on the 21 Muharram 1371. His janaazah left from the very same house that his ustaadh, Hadhrat Sheikhul Hind (RA) had initially sent him to. He is buried in Nithor.

Hadhrat's mother

She was a very pious woman who feared Allah Ta'ala greatly. She was very punctual with her salaah and fasting. She passed away when Hadhrat (RA) was only 4½ years old.

Hadhrat Mufti Mahmood Hasan Saahib (RA)

Hadhrat Mufti Mahmood Hasan Gangohi Saahib (RA) was born on a Friday, the 9 Jumaadus Thaani 1325, exactly a hundred years after the demise of Moulana Qadhi Sanaaullah Paani Patti (RA), the khalifa of Mirza Mazhar Jaan-e-Jaana (RA) and exactly two years after the demise of Hadhrat Moulana Rasheed Ahmad Gangohi (RA) in the same month, on the same date and day.

Glad tidings

When a *majzoob* (mystic) who lived in Gangoh heard that a child had been born in the house of Moulana Haamid Hasan Saahib (RA) he exclaimed, "Moulana Rasheed Ahmad Gangohi's (RA) replacement has arrived."

Bismillah

On one occasion, Hadhrat Sheikhul Hind (RA) and Hadhrat Moulana Abdur Raheem Raipuri (RA) came to Gangoh with a group of *Ulama'*. Hadhrat (RA) commenced his recitation of the Qur'aan by these two buzurgs.

Primary Madrasah

The daughter of Hadhrat Moulana Rasheed Ahmad Gangohi (RA), Safiyya (RA), had established a maktab in her home near Hadhrat Mufti Saahib's (RA) home. It was here that Hadhrat (RA) commenced his initial studies. Hadhrat Moulana Gangohi (RA) said about his daughter, "If it was possible for a woman to be given *Khilaafat* (permission to grant *bay't*), then my daughter Safiyya (RA) would have been given permission to do so." He would also say, "*Al-hamdulillah*, my daughter has absolutely no love for this world. If you analyse her carefully, you will find that she is among the people of piety."

Moulana Khaleel Ahmad Sahaaranpuri (RA) once mentioned, "Our sister's *lataaifa sitta* is activated. It's just that she does not express it to anyone. It would not be incorrect for us to say that this noble daughter of Hadhrat Moulana Gangohi (RA) is the Rabi'ah Basriyyah (RA) of the time."

Hifzul Qur'aan

Hadhrat Mufti Saahib (RA) memorised the Qur'aan Shareef at the hands of Haafiz Kareem Baksh (RA) who was blind. Hadhrat Mufti Saahib (RA) had 17 lines left to complete his hifz when his Ustaadh, Haafiz Saahib (RA) passed away. He thus completed the Qur'aan by Haafiz 'Abdul Kareem Saahib (RA), the Imaam of the Jaam'e *Musjid.*

Studying Faarsi (Persian)

After completing his hifz, he studied one page of '*Aamad Naama'* and a few pages of '*Bosta'* by Moulana Fakhrud *Deen* Saahib Gangohi (RA), the student of Moulana Mazhar Naanotwi Saahib (RA).

Living in Nithor

Thereafter, his father took him to Nithor. Here he studied *Aamad Naama, Hamd-e-Baari, Masda-e-Fuyoodh, Kareema*, *Pand Naama,* by Moulana Imtiaaz Husain Saahib (RA). He also studied *Meezan-e-Munsha'ib*, *Maala Budda Minhu* and *Bosta* under his respected father.

Studies in Mazaahirul Uloom

In 1341, he enrolled in Mazaahirul Uloom, Sahaaranpur and studied *Ilmus Seeghah, Fusool-e-Akbari, etc.* up to *Jalaalain Shareef* over a period of seven years.

Darul Uloom Deoband

In 1348 he enrolled in Darul Uloom Deoband where he studied Mishkaat Shareef and other Kitaabs. Thereafter he completed his *Dourah Hadith* over a period of two years.

Back in Mazaahirul Uloom

After spending three years in Darul Uloom Deoband and completing his *Dourah Hadith,* he once again enrolled in Mazaahirul Uloom and studied Abu Dawood Shareef under Hadhrat Sheikhul Hadeeth, Moulana Muhammad Zakariyyah Saahib (RA) and Nasai and Ibnu Maajah under Hadhrat Moulana Abdur Rahmaan Kaamilpuri (RA).

Contentment and preference to others

Since his student days, Hadhrat (RA) had a habit of eating only one meal daily. He would give his second meal to a poor student who did not receive food from the madrasah. He never ate breakfast at all and continued with this habit even when he became an ustaadh.

Trust in Allah Ta'ala

On one occasion, his father wrote to him asking if he required anything. At that time Hadhrat (RA) had only two paisas which was the cost of a postcard. He purchased a postcard with that money and wrote a reply to his father, "*Al-hamdulillah,* I have no need for anything."

Student days

Whilst Hadhrat (RA) was studying in Sahaaranpur, there were four classmates who used to sit and eat meals together. As the examinations drew close they would meet saying, "Now we will meet only after the examinations are finished." They would then take their meals separately and fully engage in their studies.

Enthusiasm and zeal

Hadhrat (RA) had such zeal for *mutaa-la-'ah* (studying) that on one occasion he lit the lamp in his room, closed the door and engaged himself in *mutaa-la-'ah* (studying). Suddenly the room got dark and he felt his back aching. When he looked up at the lamp, he noticed that the paraffin was finished. He peeked at the clock and realised that he had spent eight hours in studying, stopping in between only to perform his Esha Salaah.

Travelling by foot

During his student days, Hadhrat (RA) would travel from Sahaaranpur to Gangoh and back on foot. Once he even walked from Sahaaranpur to Deoband and back. Hadhrat (RA) mentions, "Once I had to go to Deoband for some work. There was a delay in the transport and as I could not wait I walked all the way to Deoband."

Recitation of Qur’aan on journey

From childhood, Hadhrat (RA) showed an enthusiasm for reciting the Qur’aan Shareef. He would spend most of the time engaged in the tilaawat of the Qur’aan Shareef. He used to recite 20 to 22 paras whilst travelling from Sahaaranpur to Gangoh. (He never knew the time it took, instead he knew the amount of paras he read enroute.)

Punctuality on lessons

Hadhrat (RA) was very particular about being on time for all his lessons. It was inconceivable that Hadhrat (RA) would be absent for any lesson. Whilst studying Bukhaari Shareef he didn’t miss a single lesson from the beginning of the kitaab to the end. He did not miss even one Hadith from his asaatiza. Once, Hadhrat Sheikhul Hadeeth Saahib (RA) fell ill. Hadhrat Mufti Saahib (RA) wrote a letter to Hadhrat Sheikh (RA) seeking permission to visit, stating that by coming to Sahaaranpur from Deoband, he would be absent for one lesson only. Hadhrat Sheikhul Hadeeth Saahib (RA) replied, “One lesson is indeed very great. In my opinion, to miss out one Hadith by your ustaadh is a loss that can never be recouped.” Thus Hadhrat (RA) postponed the visit to his Sheikh.

Asaatiza

Asaatiza at Mazaahirul ‘Uloom:

1. Moulana Mufti Dhiyaa Ahmad Gangohi (RA)
2. Hadhrat Moulana Shah Muhammad As’adullah (RA)
3. Hadhrat Moulana Abdur Rahmaan Kemel Puri (RA)
4. Hadhrat Moulana Al-haaj Abdul Lateef (RA)
5. Hadhrat Moulana Abdush- Shakoor (RA)
6. Hadhrat Moulana Mufti Saeed Ahmad (RA)
7. Hadhrat Moulana Zuhoorul Haq (RA)
8. Sheikhul Hadeeth Hadhrat Moulana Muhammad Zakariyya (RA).

Asaatiza at Darul ‘Uloom Deoband

1. Sheikhul Islaam Hadhrat Moulana Husain Ahmad Madani (RA).
2. Hadhrat Moulana Qaari Mia Asghar Husain (RA).
3. Sheikhul Adab Hadhrat Moulana I’zaaz ‘Ali Saahib (RA).
4. Hadhrat Moulana Rasool Khan Saahib (RA).
5. Hadhrat Moulana Allamah Ibraaheem Balyaawi Saahib (RA).
6. Hadhrat Moulana Nabeeh Hasan Saahib (RA).

Chapter 2

Hadhrat's Tutors and Seniors

Once, Sheikhul Islaam, Hadhrat Moulana Husain Ahmad Madani (RA) visited Sahaaranpur and stayed over. Hadhrat Sheikh (RA) instructed our Hadhrat (RA) to spend the night with Hadhrat Madani (RA). The following morning whilst Hadhrat Madani (RA) was sipping his tea he said, "Today I feel like passing my leftover tea to Mufti Mahmood (RA)." As he said this, he passed his tea over to Hadhrat Mufti Saahib (RA). Hadhrat Sheikh (RA) quickly intercepted the cup, took a sip and then passed it to Hadhrat Mufti Saahib (RA) doubling the power in it.

It was due to such benevolence of Hadhrat Sheikh (RA) and other *Buzrugaan-e-Deen* (Pious elders) that our Hadhrat (RA) derived much benefit from them. He assimilated all their good qualities thereby becoming an embodiment of all these buzurgs.

Brief Biography of Hadhrat Moulana Sayyid Husain Ahmad Madani (RA)

Born: 1296 AH, 1879 AD

Passed Away: 1377 AH, 1957 AD

Hadhrat Moulana Husain Ahmad Madani (RA) was born on the 19 Shawwaal 1296 (AH), (16 October 1879) in Bangar Mao, India. His father, Sayed Habeebullah Saahib was the head master of the school. Three years later, his father moved to Allah Daad Pur in Faiz Aabaad. It was here that Hadhrat (RA) commenced his initial ta'leem under the guidance of his noble father.

At the age of 13, in Safar 1309, his father sent him to Darul Uloom Deoband to pursue his studies. His two elder brothers, Sayyid Ahmad and Muhammad Siddeeq were already studying at Darul Uloom Deoband.

He completed his studies in the year 1315 under the guidance of Sheikhul Hind, Hadhrat Moulana Mahmoodul Hasan Saahib Deobandi (RA).

In the year 1316, the family relocated to Madinah Tayyibah. For the next 18 years, Hadhrat Madani (RA) taught Hadith in *Musjid*-e-Nabawi ﷺ. In 1333, his ustaadh, Sheikhul Hind (RA) visited Madinah Tayyibah and stayed as a guest at his home. Two years later, in 1335, the British arrested Sheikhul Hind (RA) and imprisoned him in Maalta. Hadhrat Madani (RA) was very disturbed by this and handed himself over to the British in order to serve his ustaadh. Eventually, after being imprisoned for four and half years they were released on the 20 Ramadhaan 1338.

His elders then instructed him to teach Hadith in Jamiah Islaamiyah Amroha. In 1339 he was appointed as the Sheikhul Hadeeth in Jamiah Islaamiyah Silhat.

In 1345, when Hadhrat Allamah Anwar Shah Kashmiri (RA) moved to Dabhel, he was appointed as the Sadr-e-Mudarris and Sheikhul Hadith at Darul Uloom Deoband. He served the madrassah

for 32 years from 1345–1377. During that period 4483 students studied Bukhaari Shareef and Tirmidhi Shareef under him.

Connection with Hadhrat Moulana Rasheed Ahmad Gangohi (RA)

In 1316, Hadharat Madani (RA) took ba'yat at the hands of Hadhrat Moulana Rasheed Ahmad Gangoghi (RA). On his return to Madinah Munawwarah, Hadhrat Gangohi (RA) instructed Hadhrat Madani (RA) to spend time in Makkah with his Sheikh, Hadhrat Haji Imdaadullah Muhaajir Makki (RA). In 1318, Hadhrat Madani (RA) and his brother Muhammad Siddeeq (RA) went to Gangoh to spend time in the *Khaanqah*. One day, Hadhrat Moulana Gangohi (RA) called both of them and tied turbans on their heads. He then asked them, "Do you know what this is?" Moulana Muhammad Siddeeq Saahib (RA) replied, "It is a turban of *fadheelat*." Hadhrat Gangohi (RA) replied, "No, it is a turban of *Khilaafat* (vicegerency)."

Thereafter, thousands of people traversed the path of sulook under the direct guidance of Hadhrat Moulana Husain Ahmad Madanai (RA). Approximately 166 people attained *Khilaafat* from him among them were many great and senior *Ulama'*.

Hadhrat Madani (RA) had also obtained *Khilaafat* from Hadhrat Gulaam Muhammad *Deen*puri (RA).

Children

Hadhrat (RA) had three sons, Moulana Asad (RA), Moulana Arshad (db) and Moulana Asjad (db). He had five daughters, Rayhaana, Safwaana, Rukhsaana, Imraana and Farhaana.

Service to Hadhrat Sheikhul Hind (RA)

Hadhrat Moulana Husain Ahmad Madani (RA) lived in the house of his ustaadh, Sheikhul Hind (RA), when he was a young boy. Being a minor, purdah was not observed between him and the wife of his ustaadh. When Hadhrat Sheikhul Hind (RA) returned from Maalta, his wife was overjoyed to hear that Hadhrat Moulana Madani (RA)

had taken care of and served her husband in prison. She requested to meet him so that she could pass her hand over his head in appreciation for what he had done. When she put forward this request to Hadhrat Sheikhul Hind (RA), he broke down in tears and said, "I also wish that you could express your feelings to him in this way. I guarantee you that if we had our own son he would not have served me as Moulana Husain Ahmad has done. But the *Shari'ah* has not permitted him to come in front of you."

Whilst in prison, during the month of Ramadhaan, Hadhrat Sheikhul Hind (RA) wished to listen to the Qur'aan in the Taraweeh Salaah. Unfortunately, there were no huffaaz who could recite the Qur'aan in the taraweeh. Hadhrat Moulana Madani (RA), in order to fulfil the wish of his ustaadh, memorised one para daily and recited it in the Taraweeh Salaah. In this manner he completed the hifz of the Qur'aan in a single month.

Hadhrat Sheikhul Hind (RA) was very old and sickly at that time and was unable to use cold water for wudhu. Hadhrat Madani (RA) would fill a pot of water and hold it to his stomach the entire night to warm it and would then present it with great respect at the time of tahajjud for Hadhrat's (RA) use as there was no hot water available in prison.

After the demise of Hadhrat Sheikhul Hind (RA), Hadhrat Moulana Madani (RA) was chosen as his successor and was appointed the Ameer of Jamiatul *Ulama'*, India.

Obedience to his elders

Hadhrat Sheikhul Hadith, Moulana Muhamamd Zakariyyah (RA) mentioned, "I have never seen anyone so obedient to the commands of his elders as I have seen Hadhrat Moulana Madani (RA). In the presence of his elders, he disregarded his own reasoning and followed the command of his elders even if their opinion was completely opposite to his."

Kindness to his brothers

Whilst Hadhrat Madani (RA) lived in Madinah, he would cook the food himself and feed his brothers. He would then divide the meal into five portions giving one portion to each of his brothers. Hadhrat's youngest brother Mahmood, would eat his share quickly and begin crying. Hadhrat Madni (RA) would often give him his share of the food, tie a stone to his stomach and spend the rest of the night hungry.

No Sleep for eleven nights

Once, Hadhrat Moulana Husain Ahmad Madani (RA) stood up in Deoband to deliver a lecture whilst sleep overwhelmed him. He addressed the crowd saying, "Brothers, please give me permission to sleep for a while as I haven't slept for 11 days. Thereafter, I will, Insha Allah, deliver the lecture."

Hadhrat Madani (RA) and Hadhrat Moulana Shabeer Ahmad Uthmaani (RA)

Hadhrat Madani (RA) and Hadhrat Moulana Shabeer Ahmad Uthmaani (RA) despite holding different political views, had very clean hearts. Once, Hadhrat Moulana Madani (RA) was imprisoned by the British. On his release, he first met with Hadhrat Moulana Shabeer Ahmad Uthmaani (RA) before proceeding to his home.

Hadhrat Mufti Mahmood Saahib (RA) commented that this was the condition of these buzurgs. Our condition however, is that if we have a difference with someone we won't even pass by their homes.

A Bribe from the British

Once the British promised to give Hadhrat Madani (RA) 40 000 Rupees if he wouldn't speak out against them. Hadhrat Madani (RA) replied, "This will never happen. I will never leave the path which my ustaadh, Sheikhul Hind (RA), placed me upon."

Salaah

For many years Hadhrat (RA) suffered with knee ailments. It became very difficult for him to stand or sit especially from sajdah. It was painful even for an onlooker to watch him. Despite this, Hadhrat (RA) ensured that he performed all his salaah standing, including his awwaabeen and tahajjud. In this condition, he would perform lengthy rakaats of salaah reciting many paras of the Qur'aan in each rakaat. It seemed as though he was in great difficulty but in reality he enjoyed peace and comfort in the performance of salaah.

Humility

One of Hadhrat Madani's (RA) students narrating a personal experience says that he was once on a journey with Hadhrat (RA) by train when he needed to use the toilet urgently. He found it so filthy that he could not use it and returned to his place with a disturbed look on his face.

Hadhrat Madani (RA) immediately understood the situation. He quickly rose from his place, went to the toilet and locked the door. He returned after a few minutes and told the *khaadim* to use the toilet. The *khaadim* went to the toilet and found that Hadhrat (RA) had himself cleaned the toilet and washed the pan for his *khaadim.* Can one imagine Hadhrat's humility?

Hospitality

The house of Hadhrat Moulana Madani (RA) was a musaafir khana for one and all. No visitor left without first having had something to eat. Hadhrat Moulana Manzoor Nu'maani Saahib (RA) says that I had witnessed for years that at least 40 to 50 visitors would daily eat at his home. Among his visitors were *Ulama'*, *Saalikeen* (those who came for their islaah), the poor of Deoband, businessmen who came for their personal work, all ended up at Hadhrat's home for meals.

Desire for Shahaadat

Once someone asked Hadhrat Moulana Madani (RA), "Hadhrat, wherever there is danger and upheaval you get into the thick of things without a second thought." Hadhrat (RA) replied, "My Father (RA) once gathered us all and said, 'My heart desires that all of you should become Shaheed in the path of Allah and on the day of Qiyaamah I will meet you all as shuhaada.' My eldest brother has passed away without becoming a Shaheed. Now my second brother has also passed away a natural death. It is with this desire that I go into the thick of things hoping that I can be martyred."

Demise

Hadhrat Madani (RA) passed away in Deoband on the 5 December 1957, 05 Jumaadul Ula 1377 at the age of 81. Thousands of people gathered for his janaaza. Hadhrat Sheikhul Hadith, Moulana Muhammad Zakariyya (RA) performed his janaaza Salaah. He is buried in the Qaasimi graveyard in Deoband. May Allah Ta'ala fill his qabar with nur and grant him the loftiest of stages in Jannah. *Aameen.*

Chapter 3

Bay't and Sulook

From his childhood, Hadhrat Mufti Mahmood Saahib (RA) was concerned about his islaah. Whilst still a student, he would study 'Qasdus Sabeel'. Towards the end of his student days he formally took *bay't* to Hadhrat Sheikhul Hadeeth, Moulana Muhammad Zakariyya Saahib (RA).

In search of a Sheikh

Amongst the Mashaaikh that were alive in his time were Hadhrat Hakeemul Ummah, Moulana Ashraf Ali Thaanwi (RA), Hadhrat Moulana Muhammad Ilyaas Saahib (RA), Hadhrat Moulana Husain Ahmad Madani (RA) and Hadhrat Moulana Abdul Qaadir Raipuri (RA). Despite all these akaabir (RA) being present, Hadhrat (RA) chose to take *bay't* at the hands of Hadhrat Sheikhul Hadeeth Moulana Muhammad Zakariyya Saahib (RA) despite him being much younger than all the others, for the following reasons:

(1) He would be able to enjoy a longer period of time with Hadhrat Sheikh (RA) which would result in a longer period of self reformation and rectification of akhlaaq (character), as he was the youngest of all the mashaaikh.

(2) Hadhrat (RA) had seen some dreams which inclined him towards taking *bay't* to Hadhrat Sheikhul Hadeeth Saahib (RA).
(3) Whenever he sat in the company of other mashaaikh, he found his attention being turned away from the dunya towards the aakhirah but he didn't find his weaknesses surfacing. However, whenever he sat in the company of Sheikhul Hadeeth Saahib (RA) he found his faults and weaknesses being exposed. Thus he confirmed *islaahi ta'alluq* (link for reformation) with Hadhrat Sheikhul Hadeeth Saahib (RA).

Brief biography of Hadhrat Sheikh Moulana Muhammad Zakariyya (RA)

Born: 10 Ramadhaan 1315

Passed Away: 01 Shabaan 1402

Early Life

Hadhrat Moulana Muhammad Zakariyya Kandhelvi (RA) better known as Hadhrat Sheikh (RA) or Sheikhul Hadith (RA) was born on the 10 Ramadhaan 1315 in a family that was known for its piety and *taqwa*. He had an excellent upbringing by his respected father, Hadhrat Moulana Muhammad Yahya, Kandhelvi (RA). Due to his father's close contact with Hadhrat Moulana Rashid Ahmad Gangohi (RA), he was very fortunate to have played in the lap of this great saint. Hadhrat Sheikh (RA) was eight years old when Hadhrat Gangohi (RA) passed away.

His father took great pains in raising him up correctly and inculcated in him the thirst for *ilm*, piety, abstention from evil company, simplicity in dressing and many other excellent qualities. He memorised the Qur'aan-e-Majeed under his respected father and studied the initial books of Persian and Arabic under his uncle, Hadhrat Moulana Muhammad Ilyaas Saahib (RA), the founder of the Tableegh Jamaat.

Studies

He studied at Mazaahirul Uloom in Sahaaranpur and qualified in 1344. He was a very hard working and dedicated student. Once, his shoes were stolen and for six months thereafter he did not purchase another pair as he never left the madrasah in all that time. When he needed to use the toilet, he used the sandals that were kept outside the toilets for public use.

Teaching

After qualifying as an aalim, he was appointed as an ustaadh at Mazaahirul Uloom. He gradually progressed in teaching until he was honoured with the position of Sheikhul Hadith. He became so famous with the title of Sheikhul Hadith that many people were ignorant of his first name. He taught the first part of Bukhari Shareef 25 times and Abu Dawood Shareef 30 times. Allah Ta'ala had blessed him with this great gift of learning, teaching and serving the Mubaarak Ahaadith of Rasulullah ﷺ.

Punctuality on lessons

Hadhrat Sheikh (RA) never missed lessons for any reason. Even when his uncle, Moulana Muhammad Ilyaas Saahib (RA) returned from Haj, he did not go to welcome him at the station, out of fear that he may be delayed for his lessons.

Relationship with other Ulama'

Hadhrat Sheikh (RA) was deeply loved by all including his elders as well as his contemporaries. He benefitted from the company of great scholars the likes of Hadhrat Moulana Ashraf Ali Thaanwi (RA), Hadhrat Moulana Sayyid Husain Ahmad Madani (RA), Hadhrat Moulana Shah Abdul Qaadir Raipuri (RA), Hadhrat Moulana Muhammad Ilyaas Saahib (RA), etc. He had also enjoyed the company of Hadhrat Moulana Rashid Ahmad Gangohi (RA) and was of course dearly loved by his sheikh, Hadhrat Moulana Khalil Ahmad Sahaaranpuri (RA).

Hijaaz

He performed Haj 10 times, three of which were with his sheikh, Hadhrat Moulana Sahaaranpuri (RA). In 1393, he travelled to the holy lands with the intention of living in Madinah Munawwarah and was granted citizenship in 1397. Thereafter, he never left Madinah Munawwarah except to establish the *majaalis* of *Zikr* and other *Deen*i work.

Attributes

Hadhrat Sheikh (RA) served *Deen* throughout his life without being enticed by offers of wealth or large salaries. He was once offered a lecturing post at Aligarh University for 300 rupees a month which exceeded his salary more than ten times, but he politely refused. He declined all such offers and served Mazaahirul Uloom, Sahaaranpur with great dedication and effort. He would spend a large portion of the night awake and would recite abundant Qur'aan Shareef. He had a habit of reciting the entire Qur'aan Shareef daily in the month of Ramadhaan.

Recitation of the Qur'aan in Ramadhaan

Hadhrat Moulana Manzoor Nu'maani Saahib (RA) says, that once, he asked Hadhrat Sheikh (RA) about his practice during the month of Ramadhaan, to which Hadhrat (RA) replied:

"The first time that I went to Makkah Mukarramah was in the month of Ramadhaan. I was young at that time. I had made it a practice that after the Taraweeh Salaah I would go to *Musjid*-e-Tan'eem, perform umrah, remove my hair and engage in Tahajjud until sehri. After Fajar I would sleep a while and then wake up, perform the Chaast Salaah and thereafter engage in my other work. I never slept during the nights. This was the manner in which I had spent my Ramadhaan. Thereafter, I made the intention that if Allah Ta'ala gives me taufeeq, I will try and spend every Ramadhaan in this manner."

"Now, it is my habit that once the month of Ramadhaan commences, I read three paras of the Qur'aan Shareef in the Awwaabeen Salaah. Thereafter, I perform my Esha Salaah with jamaat and then return home to perform my Taraweeh Salaah with my daughters. In the Taraweeh Salaah I read the same three paras that I read in the Awwaabeen Salaah. After the Taraweeh Salaah, I once again read the same three paras looking inside the Qur'aan Shareef whilst pondering over the meanings of the verses. I keep a few books of tafseer with me and refer to them when necessary. Thereafter I engage in Tahajjud Salaah and recite the same three paras in Tahajjud until the time of sehri sets in. After partaking of sehri, I proceed to the *Musjid* for Fajr Salaah and after Fajr, I sleep for about two hours. I then wake up, complete whatever necessities I may have and engage in Chaast Salaah, reciting the same three paras. Thereafter, I recite the same three paras looking inside the Qur'aan Shareef. Thereafter I perform four rakaats salaah and recite the same three paras once again. By then the time for Zuhr sets in and in the sunnats and nawaafil of Zuhr I recite the same three paras. After the Zuhr Salaah, I look inside the Qur'aan and recite the same three paras. By that time Asar Salaah sets in. After 'Asar, I recite the same three paras to someone. In this manner I recite three paras of the Qur'aan 10 times in a day. In the last ten days I increase this amount slightly so that I can complete this amount of Qur'aan in 9 days in case Ramadhaan has 29 days and if Ramadhaan is 30 days then I complete one more Qur'aan on the 30th day."

Writings

Hadhrat Sheikh (RA) was indeed fortunate in assisting his sheikh, Hadhrat Moulana Khalil Ahmad Sahaaranpuri (RA) to compile his famous book, Bazlul Majhood. He completed this masterpiece in ten years. Thereafter, Hadhrat Sheikh (RA) wrote many other books such as Awjazul Masaalik, Laamiud Daraari, Kawkabud Durri, Fadhaail-e-Aamaal, Fadhaail-e-Sadaqaat, Aap Beeti, Al-I'tidaal, etc. He has mentioned writing 83 books in his autobiography many of which have not yet been published. He completed writing Awjazul Masaalik,

the commentary of Muatta Imaam Maalik in a period of 30 years. Even the Maaliki *Ulama'* are astounded with this great work. This could only be achived because of Hadhrat managing his time properly.

Demise

Hadhrat Sheikh (RA) passed away in Madinah Munawwarah on the 01 Sha'baan 1402. His Janaaza Salaah was performed in *Musjid*un Nabawi ﷺ and he was laid to rest in Jannatul Baqi near the Ahl-e-Bait.

Mufti Mahmood Saahib's examination

When Hadhrat (RA) requested Hadhrat Sheikh (RA) for *bay't*, he encouraged him to rather go to Thaanabawan, Deoband, Raipur or Dehli to take *bay't* at the hands of those great mashaaikh (RA). He further suggested that he make *istikhaarah*[1] *first*. In this way he kept delaying and for several months kept discouraging him in this manner. However, despite these attempts to send him away, when Hadhrat Sheikh (RA) was sure that he was genuine in his search, and that he did not have any other inclinations, he accepted him for *bay't*.

Sacrificing everything for one's Sheikh (Fanaa fi-sh Sheikh)

Hadhrat Mufti Saahib (RA) had chosen Hadhrat Sheikh (RA) after much pondering. He felt comfortable and compatible with him for some time. When Hadhrat Sheikh (RA) accepted him for *bay't*, Hadhrat Mufti Saahib (RA) handed himself over totally to his sheikh as a sick person submits himself to a doctor. When a doctor administers medicine to a patient, the patient takes it happily without

[1] Request divine guidance as shown to us in the Hadith.

any objections. In fact he is grateful with whatever the doctor administers and regards the doctor as his well-wisher.

Hadhrat (RA) submitted himself totally to his sheikh, negating all his personal desires. He designed his life according to his sheikhs wishes and sacrificed all his desires for the desire of his sheikh. He was like a dead person in the hands of the one performing his ghusal. The one giving the ghusal does as he pleases, turning the mayyit in any direction he wants, pouring water over him and carrying him as he wishes. The mayyit has absolutely no choice in the matter. He did not do anything contrary to the desires of his Sheikh (RA). In fact, he made *mashwarah* (consulted) with Hadhrat Sheikh (RA) regarding every major or minor issue with which he was faced. Thereafter, he fulfilled his tasks in the way prescribed to him by Hadhrat Sheikh (RA). In tasawwuf this is termed *Fanaa fish Sheikh.*

Hadhrat Sheikh's (RA) compassion

As a consequence of Hadhrat Mufti Saahib (RA) submitting himself totally to his sheikh, Hadhrat Sheikh (RA) in return conferred on him much attention and compassion.

Chapter 4

Taking benefit from other Akaabir

Hadhrat Sheikh (RA) also wished that Hadhrat Mufti Saahib (RA) take benefit from the other mashaaikh that were present. When any of them visited Hadhrat Sheikh (RA), he would insist that Hadhrat Mufti Saahib (RA) remain with them and take benefit from them.

Raipur

It was for this reason that Hadhrat Mufti Saahib (RA), on several occasions, visited Raipur to benefit from the company of Hadhrat Moulana Abdul Qaadir Rai Puri (RA). At times, Hadhrat (RA) would remain there for long periods of time. Once when he reached Raipur, Hadhrat Raipuri (RA) was about to depart on a journey. Hadhrat Raipuri (RA) said to him, “If you want to eat lavish meals and go visiting then you may join me, but if you want to do work, then work can only be done sitting in one place.” Hadhrat Mufti Saahib (RA) immediately understood what he meant and opted to stay behind as his purpose for coming was islaah and self reformation. On one occasion he spent approximately 2½ months in Raipur. Before leaving

on a journey, Hadhrat Raipuri (RA) had shown Hadhrat Mufti Saahib (RA) the different azkaar and ashghaal (methods of making the *Zikr* of Allah Ta'ala). In this way, his entire 24 hours were fully occupied in these practices. Hadhrat (RA) once wrote upto Hadhrat Sheikh (RA) that in Raipur he never had time to even read any kitaabs which he thought he would do in his free time.

Brief Biography of Hadhrat Moulana Abdul Qaadir Raipuri (RA)

Born: 1295 AH

Passed Away: 1382 AH

Early Life

Hadhrat Moulana Abdul Qaadir Raipuri (RA) was born in 1295 AH. His father, Haafiz Ahmad Saahib (RA) was a pious saint. He memorised the Holy Qur'aan under the auspices of his uncle, Moulana Kalimullah (RA) and studied the elementary books of Arabic by Moulana Muhammad Rafiq Jhaadria, a student of Hadhrat Moulana Rashid Ahmad Gangohi (RA).

Studies

Hadhrat Moulana Abdul Qaadir Raipuri (RA) thereafter travelled to UP where he studied the elementary books of the aalim course in Rampur. He studied Hadith in Delhi under the auspices of Moulana Abdul Ali (RA), the student of Hadhrat Moulana Qaasim Nanotwi (RA). Whilst in Delhi he also had the good fortune of studying under Allamah Anwar Shah Kashmiri (RA) for a short period.

Endurance

Hadhrat (RA) experienced many difficulties and hardships during his student days but endured these with great patience. Not once did he

reveal his difficulties to anyone. He also studied as a unani doctor and practiced for a while. During the severe winters in Delhi, he did not even possess a blanket to cover himself. He would roll himself up in the *Musjid* chatai leaving his head and feet exposed. This continued for an entire year until Allah Ta'ala eventually sent someone to the *Musjid* who gave him a thick comfortable duvet to sleep with.

Hadhrat Moulana Abdul Qaadir Raipuri (RA) never replied to any of his letters throughout his student days. Instead, he placed all of his mail in a broken earthenware jar. After he qualified, he emptied this jar and began reading all of his correspondence. In one letter it was written that a child had been born in the home of his brother to which he would say, *Al-hamdulillah.* Another stated that his aunt had passed away and he would recite, *Inna lillahi wa inna ilayhi raajioon.* Within a short time, he completed reading all of these letters with *Alhamdulillah, ah!, inna lillahi wa inna ilayhi raaji'oon* and would say, "If I should have read these letters before, it would have distracted me from my studies."

In search of a Sheikh

After he had completed his studies, he was concerned about his Islaah and self reformation. He went in search of a Sheikh and came across Mirza Ghulaam Ahmad Qaadiyani who was very famous at that time. He requested him for *bay't* but the latter refused saying that he should recite *"Ihdinas Siraatal Mustaqeem"* abundantly. Mirza also requested that he correspond with him regularly. This continued for a while until one night, Hadhrat Moulana Abdul Qaadir Raipuri (RA) dreamt that he was standing knee deep in filthy, dirty water and after a while he emerged from this water. When he awoke he found that his heart had disinclined from Mirza. He thanked Allah Ta'ala for removing him from this polluted, dirty water.

Thereafter, he went to Moulana Ahmad Raza Khan Saahib who was also famous and regarded as pious in those days. When Hadhrat Moulana Abdul Qaadir Raipuri (RA) arrived here he was given a job teaching the little children in the maktab. He was told that he should first attend to these children and thereafter he will be given *bay't.*

One day, a person came to ask a *mas'alah* and Molvi Ahmad Raza answered the query. Hadhrat Moulana Abdul Qaadir Raipuri (RA) who was sitting nearby said to him that the *mas'alah*he had given was incorrect and he indicated to him the correct mas'alah. Molvi Ahmad Raza replied, "What you are saying is surely correct because this person is very close to me, I cannot give a ruling that will harm him." Hadhrat (RA) says that when he heard this he realised that his goal could not be attained here either. He resigned and quietly departed.

In Raipur

Eventually, Allah Ta'ala guided him to Hadhrat Moulana Abdur Raheem Saahib Raipuri (RA), the senior khalifa of Hadhrat Moulana Rashid Ahmad Gangohi (RA). After taking *bay't* he moved to Raipur and served his Sheikh for approximately fifteen years.

When Hadhrat Moulana Abdul Qaadir Raipuri (RA) went to Raipur, out of extreme poverty, he used to eat the leaves of the trees as he could not afford bread. Once, someone discarded an old blanket in the dump. Hadhrat (RA) picked it up, washed it and thereafter used it for 15 years. He would sit on it, sleep with it, cover himself with it in the cold and would also perform salaah on it.

Hadhrat Moulana Abdul Qadir Raipuri (RA) mentions; "My Hadhrat gave me permission to stay and arranged for my daily food from his home which consisted of some mealie bread. When I ate this I would become constipated but I never mentioned it to anyone. A few days later, Hadhrat sent me to the mehmaan khana (visitors quarters) and told the cook to arrange my meals. I became very happy as I thought that I was now saved from mealie bread only to discover that Hadhrat had instructed the cook to prepare mealie bread for me daily. The bread was such that the dough was not properly kneaded nor was it fully cooked. As a result, I suffered with big worms growing in my stomach which caused me great discomfort. Eventually, I was forced to approach the cook, requesting him to bake the bread properly to which he replied, 'If you want eat superior quality food then you should go home. Here the quality of the food

will remain the same. In this place you will get your bread in this manner.' I told the cook not to worry as I would eat the bread in the manner that it was prepared. The realisation dawned on me that this is where my islaah will be made."

Humility

Once, a friend asked Moulana Manzoor Nu'maani Saahib (RA), "Are you *bay't* with anyone?" He replied, "Yes, I am *bay't* with Hadhrat Moulana Abdul Qaadir Raipuri (RA)." His friend attended the majlis of Hadhrat Raipuri (RA) from Asar to Maghrib after which he rose reading *laahawala wa laaquwwata illa billlah*. "Who have you taken *bay't* to?" he asked Moulana Manzoor Saahib. "This man is nothing, nothing at all. He is completely empty. He has no virtue at all." Moulana Manzoor Saahib maintained silence. The next day his friend attended the majlis again. This time he woke up saying, *"Inna lillahi wa inna ilayhi raajioon*. What a misconception! This person is negating himself all the time. He is continuously saying to himself, 'I am nothing, I am nothing' to the extent that it has an effect on those around him as well."

Hadhrat's kashf (inspiration)

When anyone requested Hadhrat Moulana Abdul Qaadir Raipuri (RA) for dua and if he replied, "Insha Allah I will make dua for you" then that work would be completed and if he said, "You make dua yourself" then that work would never be accomplished.

Once when he came to Sahaaranpur. A person came with his son and requested that Hadhrat Moulana make dua for his child to pass his exams. Hadhrat (RA) replied, "It would be better for you if you make dua for your own son." Again he requested and Hadhrat suggested to him that the manner in which a father makes dua for his child is completely unmatched. When he insisted for the third time, Hadhrat Moulana (RA) looked up towards the sky and said, "If it has already been written for him in the lauh Mahfooz that he is going to fail, then how will my duas ever help him." A few days later the father mentioned that his son had failed the examinations.

Family

Hadhrat Moulana Abdul Qaadir Raipuri (RA) once mentioned that he had no compatibility with women. He only recognised his sister by her voice and never saw what she looked like. He had only one daughter who had passed away in infancy. Not long thereafter his wife too, passed away. Hadhrat never remarried.

Dedication to the work of Islaah

Before his demise, Shah Abdur Raheem Raipuri (RA) conferred the mantle of khilafat to Hadhrat Moulana Abdul Qadir Saahib (RA) and requested him to remain in Raipur. Complying with the request of his sheikh, he fulfilled this duty for 45 years. During this period, the world witnessed thousands of *Ulama'*, businessmen, lecturers and people from all walks of life reform themselves under his guidance. He always preferred maintaining a low profile and never once praised himself. Amongst his khulafa are Hadhrat Moulana Manzoor Nu'mani (RA) and Hadhrat Moulana Abul Hasan Ali Nadwi (RA), popularly known as Moulana Ali Mia (RA).

Demise

Hadhrat Moulana (RA) passed away on the 14 Rabiul Awwal 1382, in Lahore, Pakistan. He was laid to rest next to the *Musjid* in Dhudia (his home town). May Allah Ta'ala fill his grave with nur and raise him to the highest ranks in Jannah. *Aameen.*

Chapter 5

Markaz Nizaamuddin

Once, Hadhrat (RA) went to stay with Hadhrat Moulana Muhammad Ilyaas Dehlawi Saahib (RA) about a month before he passed away as per the instruction of Hadhrat Sheikh (RA). Hadhrat Sheikh (RA) advised him as follows; "In Nizaamuddin, occupy yourself with your maamoolaat and azkaar and be present in every majlis of Hadhrat Moulana Ilyaas Saahib (RA)."

Brief Biography of Hadhrat Moulana Ilyaas Khaandelwi (RA)

Rasulullah ﷺ said, "Allah Ta'ala sends a reformer to this ummah in every century." Commenting on this Hadith, Shah Waliullah (RA) notes that the explanation of this Hadith is found in another Hadith wherein Nabi ﷺ said, "The pious people of every era will safeguard this knowledge and they will protect it from the distortions of the extremists, the falsehood of the liars and the wrong interpretations of the ignorant."

In the light of this Hadith, we find that Allah ﷻ created men who fulfilled these responsibilities and requirements of their era in each century. Moulana Muhammad Ilyaas (RA) made the revival of *Deen*

his mission at a time when the onslaught of materialism was threatening the very survival of Islam. He thus perfectly fits the description of the above-mentioned Hadith.

Family Background

Moulana Ilyaas's (RA) father, Moulana Muhammad Ismail (RA) who originally lived in the district of Muzaffarnagar, came to Nizaamuddin in Delhi to teach the children of Mirza Ilahi Bukhsh. He was a devout saint who devoted himself for the worship of Allah ﷻ. Ten to twelve students of Mewat always stayed with him. It was at this time that he established a strong relationship with the people of Mewat. He had three sons namely, Moulana Muhammad from his first wife who was his eldest son, Moulana Muhammad Yahya (RA) and Moulana Muhammad Ilyaas (RA). Moulana Ilyaas' (RA) mother, was a haafizah of the Qur'aan. It was her habit to recite the entire Qur'aan plus 10 *juz* (paras) daily in Ramadaan. In this way she used to complete the Qur'aan 40 times every Ramadhaan. Her fluency in the Qur'aan ensured that her household chores were not affected by such excessive recital. From this, one can determine the pious and noble background from which Moulana Ilyaas (RA) hailed.

Early Life

Moulana Muhammad Ilyaas (RA) was born in 1303 Hijri (1886). As was the family custom, he first memorised the Qur'aan. His initial education was in the local madrasah. Thereafter, at times he studied by his father in Delhi and sometimes in Kandhla. In 1896, his elder brother, Moulana Muhammad Yahya (RA) took him to Gangoh where he personally taught him. He also benefitted from the company of the many saints that were present there at that time. On his arrival in Gangoh, he was 10 or 11 years old. He stayed with Moulana Gangohi (RA) for about 9 years.

Moulana Muhammad Ilyaas (RA) always suffered from ill-health. Moulana Gangohi's (RA) son, Hakim Mas'ud (RA) who was treating him, had a peculiar method of treatment whereby he forbade the intake of water for lengthy periods. Moulana Ilyaas (RA) abided

strictly by this advice of the physician and abstained from drinking water for a full 7 years.

In 1908 he proceeded to Deoband where he studied *Tirmizi* and *Bukhaari* (books of Hadith) under Sheikhul Hind (RA). In spite of persistent ill-health, he managed to complete his studies. After the demise of Moulana Gangohi (RA), he remained silent and spent most of his time in meditation. Together with the spirit for ibaadat, he was also infused with the spirit of jihaad.

From his early days he was held in the highest esteem by the elders of the family and the spiritual leaders of the day. Once, many leading '*Ulama'* were present in Kandhla, when Moulana Ilyaas (RA) was asked to lead the prayer. Moulana Badrul Hasan (RA) humorously remarked, "Such a small engine has been hitched to many big carriages." "It depends on the power of the engine and not the size," replied one of them.

Career

In 1910, he was requested to teach at Madrasah Mazaahirul 'Ulum in Sahaaranpur. Upon the demise of his eldest brother, Moulana Muhammad (RA) in Nizaamuddin, he was asked to take charge of the madrasah at Nizaamuddin. He agreed after taking permission from his spiritual mentor, Moulana Khalil Ahmad Sahaaranpuri (RA). In those days there was no habitation in that part of Nizaamuddin and there was dense bush adjoining the *Musjid*. The resources of the madrasah were so meagre that sometimes they had to bear severe hardships and hunger, but Moulana Ilyaas (RA) would bear it cheerfully. The students would often live on wild fruits. This extreme poverty made no difference to him. What perturbed him was the prospect of abundance and prosperity which he was sure was going to come, after the phase of trial and tribulation.

Mewaat

The moral and religious condition in Mewat, south of Delhi had deteriorated to such an extent that there was little to distinguish between their beliefs and the practices of apostasy. When the

followers of Moulana Muhammad Ismail (RA) came to know of Moulana Ilyaas (RA) coming to Delhi, they resumed coming to Nizaamuddin and requested him to visit Mewat.

Moulana Ilyaas (RA) felt that the only way to reform the Mewatis was to promote *Deen*i knowledge among them. His predecessors had adopted the same method. He went a step ahead by establishing madrasahs in Mewat itself. This accelerated the pace of change. With the passage of time, he became dissatisfied with the progress of the madrasahs because they exerted little influence on the general pattern of living.

Tabligh

After returning from Haj in 1925, he began the *tablighi* (propagation) journeys and also called upon others to come forward and propagate the fundamental tenets of Islam directly to the masses. People on the whole were unfamiliar with such an effort and were reluctant to respond to his call. With great difficulty, a few people were persuaded to join him. He addressed the people in public gatherings and explained his aims and objectives to them. In this way he began preparing jama'ats and sending them to all parts of Mewat.

It was after much hard work that the beginning was made in Mewat. The tremendous change that overtook Mewat as a result of these untiring efforts is perhaps without a parallel in recent times. Within a few years, the entire region emerged from darkness into light. Thousands of masaajid were built where not one was to be seen for miles previously. Innumerable madaaris were established while the number of *Huffaaz* increased to over a 100 and so did that of qualified *'Ulama'*.

Demise

Ceaseless work and worry, constant travelling and irregular hours aggravated his stomach illness which he had from childhood. In November l943, he had a severe attack of dysentery from which he was never to recover. By March 1944, his illness had advanced so much that he could no longer lead the salaah. At midnight on the

12th July, he had an attack of restlessness and sounds of *Allahu Akbar* were being heard. Towards the morning, he sent for Moulana Yusuf Saahib (RA) and Moulana Ikraamul Hasan (RA). When they came, he said to Mol Yusuf Saahib (RA), "Let me embrace you. I am going." He passed away before the Fajr azaan. He left behind one son and one daughter who was married to his nephew and favourite pupil, Sheikhul Hadith Moulana Muhammad Zakariyya (RA).

The meaning of Ijaazat and *Khilaafat*

On one occasion, Hadhrat Moulana Ilyaas Saahib (RA) asked Hadhrat Mufti Mahmood Saahib (RA), "Moulwi Mahmood, do you know what the mashaaikh mean when they confer upon their mureeDeen (disciples) Ijaazat and *Khilaafat*?" Hadhrat (RA) replied in the negative. Hadhrat Moulana Ilyaas Saahib (RA) explained, "It means that the one traversing this path has annihilated himself in front of his sheikh. He has totally annihilated his opinions and thoughts and has fully accepted the instructions of his sheikh. He has submitted his whims and desires to that of his sheikh's. When this is firmly established in him, humility now entrenches itself within him. As he has expressed humility and meekness towards the sheikh, now in the same manner, the sheikh gives him *ijaazat* (permission) to deal in the same way with the entire *makhlooq* (creation) of Allah Ta'ala."

Twenty nine days thereafter Hadhrat Moulana Ilyaas Saahib (RA) passed away and Hadhrat (RA) returned to Sahaaranpur and continued teaching at Mazaahirul Uloom.

Chapter 6

Khilaafat from Hadhrat Sheikh (RA)

We could not determine in which year Hadhrat Mufti Saahib (RA) received the mantle of *Khilaafat* but it is certain that it was a few years after his student days whilst residing in Mazaahirul Uloom. Hadhrat Thaanwi (RA) had come to Sahaaranpur for treatment and Hadhrat Sheikh (RA) had conferred to Hadhrat Mufti Saahib (RA) the mantle of *Khilaafat* as they were going to visit Hadhrat Thaanwi (RA). Hadhrat Thaanwi (RA) passed away in 1362, so it must have been before this date.

Hadhrat (RA) personally explained how he received *Khilaafat*. He says, "Until now I still do not know the meaning of *Khilaafat*. There was once a woman living in Gangoh who has now moved to Pakistan. She was *bay't* to some buzurg and was punctual on reciting abundant wazeefas. When I went to Gangoh, she told me that her sheikh had passed away and requested that I accept her for *bay't*. I was really amused and said, 'How can I make you a mureed?' I thought to myself that when Hadhrat Madani (RA) comes to Gangoh, I will encourage her to take *bay't* to him."

"At that time, Hadhrat Thaanwi (RA) had arrived in Sahaaranpur for some treatment. Hadhrat Sheikh (RA) was taking a walk to visit

him as there were no cars in those days. Whilst walking, I spoke to Hadhrat Sheikh (RA) regarding this woman in Gangoh and repeated what she had said to me. I hardly finished my sentence when Hadhrat Sheikh (RA) said, "If she wants to take *bay't* to you then accept her for *bay't*." I said, "What do I know about how to make mureeds? My intention was that I will inform her of the date when Hadhrat Madani (RA) is to arrive in Gangoh and she may take *bay't* to him."

Hadhrat Sheikh (RA) replied, "There is no need to feel ashamed of yourself. If she is reciting such an abundance of azkaar and wazaaif then why has she not moved over to someone as yet?" Thereafter he said, "If there is anything that you need to know, ask me and I will explain it to you." "At that time I did not understand whether it was in reality *ijaazat* (*Khilaafat*) or not. I merely thought that it was some kind of a joke." But in reality it was the ijaazat given to Hadhrat (RA) by Hadhrat Sheikh (RA).

It was due to Hadhrat's humility and modesty that he felt himself unworthy of this position. The following poem explains his real condition;

احمد تو عاشقی بمشیخت تراچه کار

دیوانه باش سلسله شد شدنه شد نه شد

Ahmad, Are you desirous of becoming a Sheikh, This is madness.
If your silsilah, continues, then it will continue otherwise it won't continue.

Hadhrat (RA) always regarded it as a joke and whenever anyone asked him for *bay't*, he would excuse himself saying that "I am not worthy of this task." Once Hadhrat Sheikh (RA) had written to our Hadhrat (RA) enquiring whether anyone had taken baya't to him as yet. This was whilst Hadhrat was teaching in Kanpur, sometime after having received ijaazat.

Hadhrat Sheikh (RA) had written the following words, "I don't know whether anyone has taken *bay't* to you as yet. If anyone wishes to take *bay't* then accept him as a mureed."

Hadhrat Mufti Saahib (RA) wrote back to Hadhrat Sheikh (RA) saying, "Hadhrat (RA) has written to me asking about the taking of *bay't*. Until now I have not given anyone *bay't*. Whenever anyone asks me, I refer them to one of our Akaabir (elders). If they insist, I mention clearly that I am not worthy of it, nor do I have the *ijaazat* (permission) to initiate *bay't*. Some people accept my excuse and have taken benefit from our Akaabir (RA), whilst others remain quiet. I have only followed your instruction with regards to the one person whom you had asked me to instruct to make sincere taubah. This, I had already informed Hadhrat about previously. I had also mentioned to Hadhrat the condition of my heart at that time. Now that I have received your letter, I have one very important issue to discuss with you. I am presently, as Hadhrat knows, on a decline in every way. There is no chance of my progressing. Hence, I have absolutely no courage at all. I am mentioning this because I feel that it is my duty to do so.

Was Salaam
Ahqar (Mahmood) May Allah Ta'ala forgive him.

The following is the reply of Hadhrat Sheikhul Hadith Saahib (RA):

What mashwarah should I give you now? Perhaps you have forgotten. It was quite some time ago when we were going to visit Hadhrat Moulana Thaanwi (RA) at Moulana Manfa'at Ali's (RA) residence. It was after the Maghrib Salaah I had given you *Khilaafat* on the road. I'm sure you yourself will be able to give the answers to the objections that crop up in your mind. One must be concerned (about oneself) and must always regard oneself as incapable of doing this noble work. Mere lip service is insufficient. One must really feel like this from one's heart. However, together with all of this we must still attend to the needs of people with the frame of mind that we are unworthy of this position.

May Allah Ta'ala replace your feeling of retrogression with a feeling of progress. When in solitude it is also necessary to think that we are very lowly. Try to cry over this as well. I have seen our

Akaabir (RA) cry so much out of restlessness that one would be amazed just looking at them. Make a point of studying Tazkiratul Khaleel and Tazkiratur Rasheed.

Was Salaam
Zakariyya (14 Safar 1374)

Command to give ijaazat and its criterion

Hadhrat (RA) says, "Once when I was in Deoband, Hadhrat Sheikh (RA) was vigorously promoting the giving of Ijaazat. He even wrote to me saying that from your mureeds as well as mine, if you find anyone who is capable and is a Saahib-e-Nisbat, then give him ijaazat. I replied to this letter stating that I don't even know what nisbat is. How does one attain it? I cannot even determine who has nisbat and who hasn't."

In reply to this Hadhrat Sheikh (RA) said, "That person should be given ijaazat whom you feel time and again that he should now receive ijaazat, he is punctual on his wazeefas and he follows the *Sunnah*."

In this letter we recognise both Hadhrat Sheikh's confidence in Hadhrat Mufti Saahib (RA) and Hadhrat Mufti Saahib's humility.

A token for the Khilafat

Hadhrat Sheikh (RA) owned a jubba which was given to him by Hadhrat Moulana Khalil Ahmad Sahaanpuri (RA). This jubba was kept for three days at the Raudha Mubaarak.

As Hadhrat Mufti Saahib (RA) said, "Hadhrat Sheikh (RA) had once given me a jubba. He mentioned to me, with great importance, that this jubba belonged to Hadhrat Sahaaranpuri (RA) and that he had kept it by the Raudha Mubaarak for three days. Thereafter he gave it to me. It was very old. I had lined the inner portion with another piece of cloth. Sometimes during the month of Ramadhaan I would wear it and perform two rakaats of salaah with it in solitude."

Confidence of the Sheikh

Hadhrat Sheikh (RA) had so much of confidence in Hadhrat Mufti Saahib (RA) that he would ask Hadhrat Mufti Saahib (RA) to make istikhaarah for him concerning his important issues. His confidence in Hadhrat Mufti Saahib (RA) was such that even if he needed to go to Makkah and Madina he would request Hadhrat Mufti Saahib (RA) to first make istikharah on his behalf. He would make mashwarah with him and would be satisfied with Hadhrat Mufti Saahib's (RA) opinion.

The following is a *malfooz* (anecdote) of Hadhrat Mufti Saahib (RA) which, *Insha Allah*, will shed some light on Hadhrat Sheikh's confidence in Hadhrat Mufti Mahmood Saahib (RA).

"Hadhrat Sheikh (RA) was preparing to go to Hijaaz but he was still doubtful whether to proceed or not. On Fridays after Asr, a programme of *Zikr* was held in the old *Musjid* (in the office complex) which I also attended. Al-Haj Abul Hasan approached me and said, 'Hadhrat requests that you make istikhaarah and inform him whether he should travel or not.' I replied, 'That decision I can make without making istikharah.' He said, 'No, Hadhrat's instruction is that you must make istikharah. When you come next Friday, please make istikharah and come.'"

"The Following week when I arrived, Hadhrat Sheikh (RA) addressed me saying, 'Mufti Jee, should I go or not.' I replied, 'Hadhrat, I saw you in such a state that you were standing up straight. You were alone and extremely fit and strong. There were no signs of weakness in you at all and you were extremely silent. Your calves were open. I am not sure whether you were wearing a lungi or a trouser but I do remember that your calves were exposed. There were some scratches on your calves like those received by a person who had walked through a bush. You had a white flag in your hand. This flag had very bright rays which shone out far and wide. They were reaching America, London and Africa. Wherever these rays had reached, it left the impression of Muhammadur Rasulullah ﷺ. You and Hadhrat Nabi Muhammad ﷺ were completely silent in the dream. There was no one around you."

"In the dream I wondered where all the mureeds from the English dastarkhaan had gone? I could not see anyone. When I took a closer look I saw four people. From a distance I could see Moulana Munawwar Husain Saahib (RA), Moulana Abdur Raheem Saahib (RA), Qaari Ameer Hasan Saahib (db) and Moulana Abdul Jabbaar Saahib (RA). They were looking so weak and pale as though they had just recovered from a serious sickness. Their faces were extremely pale. No one spoke, everyone was silent."

After hearing the dream, Hadhrat Sheikh (RA) asked, "Tell me why was Hadhrat Muhammad ﷺ written? Why was Laa ilaaha illallah not written?" I replied that it's quite obvious that whatever work Hadhrat (RA) was engaged in, was from the work of the ahl-e-tauheed (oneness of Allah Ta'ala) and not that of those who reject tauheed. Those who are reciting the kalimah possess the first part of the kalimah. Your desire is that they follow Muhammadur Rasulullah ﷺ. It is with these people that you will have to work and *Insha Allah* your work will reach the far corners of the world."

Thus the world has seen that Hadhrat Sheikh's (RA) spiritual benefits have reached every town, city and village. *Al-hamdulillah.*

One conversation regarding a journey for Haj

Once, while Hadhrat Sheikh (RA) was teaching Bukhaari Shareef and was also writing the Laamiud-Diraari (commentary on Bukhaari Shareef), Moulana Saleem Saahib (RA) sent him a ticket from Makkah Mukarramah to come for Haj. Hadhrat Sheikh (RA) was not sure whether he should go or not. He called for Hadhrat Mufti Saahib (RA) and said to him, "Muftijee, can I speak to you for a moment but please speak openly with me. Don't respond to my queries with jee Hadhrat, jee Hadhrat."

The following conversation then ensued between Hadhrat Sheikh (RA) and Hadhrat Mufti Saahib (RA):

Hadhrat Sheikh (RA): "Should I go for Haj or not?"

Hadhrat Mufti Saahib (RA): "Yes, you must go."

Hadhrat Sheikh (RA): “Why should I go, when I have already completed my Fardh Haj.”

Hadhrat Mufti Saahib (RA): “That mubaarak place is such that one cannot ask whether one should go or not.”

Hadhrat Sheikh (RA): “If I go, my work will suffer. The Bukhaari lessons will be affected as well as the writing of this kitaab.”

Hadhrat Mufti Saahib (RA): “There is no problem with this. The duration of the journey is only a month and a month’s work, Insha Allah, can easily be completed when you return. As far as the writing of your kitaab is concerned, you may take it with you and fix an hour of your time daily to work on it.”

Hadhrat Sheikh (RA): “I am not going to take my kitaab there. It will get lost.”

Hadhrat Mufti Saahib (RA): “No, the kitaab will not get lost. Insha Allah, it will be completed in your lifetime and will be published and the entire world will benefit from it.”

Hadhrat Sheikh (RA): “Bhai, I have put in a request to have my grave in Madinah Tayyibah and I have been promised that place already. I have been told that for now I should teach and when my time is up I will be summoned there. Do you not think that this is the same call? I did not request to go. My friends have requested that I come. My passport was missing and that also has been found very quickly. All these arrangements are happening so rapidly around me. Why should I not think that this is the call that I am waiting for and that I will not be returning?”

Hadhrat Mufti Saahib (RA): “Hadhrat should go now and if they prevent Hadhrat from returning then remain there. As far as the kitaab is concerned, do an hour of work daily so that this work is not affected. We can’t say for sure that this is definitely the reason for you being called over.”

Hadhrat Sheikh (RA): “Why do you say this?”

Hadhrat Mufti Saahib (RA): "Allah Ta'ala at times sends some of his awliyaa to jail for the hidaayat of his servants. Through them many people are reformed. Who knows how many people will be reformed at Hadhrat's hands when Hadhrat will proceed for Haj? These people cannot travel all the way to India. It is easier for them to go to Hijaaz. They will meet Hadhrat there and will obtain hidaayat on Hadhrat's hands."

Thereafter Hadhrat Sheikh (RA) remained silent.

A few days later, Hadhrat Sheikh (RA) called for Hadhrat Mufti Saahib (RA) and said, "I saw some people sleeping and some people awake and I could hear a voice in my ears saying, "We want Zakariyya for the Pakistanis."

Hadhrat Mufti Saahib (RA) says, "It was only then that Hadhrat Sheikh (RA) felt at ease and left for Haj. I too went for Haj that same year. When I reached Madrasah Solatiyyah in Makkah Mukarramah I went to visit Hadhrat Sheikh (RA) and enquired about his health."

Hadhrat Sheikh (RA): "I have no peace of mind. Those same thoughts are worrying me again."

Hadhrat Mufti Saahib (RA): "I have received a letter from Moulana Salmaan Saahib (db). He says that he saw in a dream that Hadhrat had returned home." Thereafter I asked Moulana In'aamul Hasan Saahib (RA), "Did Sayyidinah Rasulullah ﷺ grant Hadhrat permission to return home." He replied, "Yes, Rasulullah ﷺ had granted him permission on the day we arrived."

Hadhrat Sheikh (RA): "I saw in a dream when we arrived here that I will now be staying here permanently."

Hadhrat Mufti Saahib (RA): "That is just a dream and this is also a dream."

He agreed that it's just a dream.

Hadhrat Sheikh (RA) had asked Moulana Muhammad Saleem Saahib when he arrived in Makkah Mukarramah the reason for his

sending him a ticket. Moulana Muhammad Saleem Saahib replied, "I had first sent a ticket for Moulana In'aam Saahib (RA) and Moulana Haroon Saahib (RA). Thereafter I dreamt that you had also come but that you were staying at Jabal-e-Abu Qais. I thought that Hadhrat is probably upset with me for not sending a ticket for him and that is why Hadhrat is not staying with me. It is for this reason that I sent the ticket."

Hadhrat Mufti Saahib (RA) then explained, "The meaning of Hadhrat staying at Jabal-e-Abu Qais is indicative of Hadhrat's lofty position, and not that he was upset with you."

Hadhrat Mufti Saahib (RA) says, "Thereafter we proceeded to Madinah Tayyibah. Once again I asked Hadhrat Sheikh (RA) how he was feeling. He replied, "Now I am totally at ease."

"On the day that I left for Madinah Munawwarah, I made musaafaha and Hadhrat Sheikh (RA) quietly said to me, I saw in a dream that I have presented myself to make the final salaam at the Raudha Mubaarak and I passed away there. I did not mention this dream to In'aam and Haroon. The children will start crying unnecessarily."

Hadhrat Mufti Saahib (RA), "It does not mean that you will pass away. Every light dims in front of the sun of Nubuuwat." After mentioning this I left.

We understand from this malfooz, the esteemed status of Hadhrat Sheikh (RA) and the love that he enjoyed with Nabi-e-Kareem ﷺ. We also get an understanding of the trust Hadhrat Sheikh (RA) had in Hadhrat Mufti Saahib (RA) as well as the *maqaam* (status) of Hadhrat Mufti Saahib (RA).

Mashwarah (consultation) over sensitive issues

At times Hadhrat Sheikh (RA) would refer his mureeds to Hadhrat Mufti Saahib (RA) for consultation regarding any sensitive issues. The following letter is from someone in Africa whom Hadhrat Sheikh (RA) referred to Hadhrat Mufti Saahib (RA) for islaah and mashwarah.

Hadhrat Sheikh's (RA) letter to Hadhrat Mufti Saahib (RA)

Most Respected Muftijee

Assalaamu alykum

I have received your letter. Due to my ill health I have lost all my feelings. I cannot even feel grief or happiness. The only time I feel uneasy is when people come to me for *ta'ziyat* and begin to cry. Besides this I have absolutely no feelings at all.

One important issue that I wanted to discuss with you is that a person from Africa has written to me several days ago. He also took *bay't* via the letter. Before taking *bay't* he held a partnership in a business for several years where wine and swine were sold. His other businesses which sold the same items have also been given out on rent. He is very worried and fears that if he moves away from this business he will lose a large amount of wealth and if he does not move away from this business, it is obvious that he will be involved in haraam. From the tone of his letter I understood that it may result in more harm if he separates himself from this business. There is no solution that comes to my mind. Is there any suggestion that you can give? I am waiting for your reply. It has already been several days since this letter has come.

Was Salaam
Muhammad Zakariyya
20 Rabiul Awwal 1382

It is unfortunate that we could not obtain Hadhrat Mufti Saahib's (RA) reply to this letter.

Khilaafat (Vicegerency)

In 1366 due to the unstable and dangerous conditions in India, Hadhrat Sheikhul Hadeeth (RA) was living in Nizaamuddeen and it was difficult for him to return to Sahaaranpur. Hadhrat Sheikh (RA) had instructed Hadhrat Mufti Saahib (RA) to remain in the *Musjid* or at his residence on Fridays between 11 and 12 o'clock as this was

Hadhrat Sheikh's (RA) stipulated time for conducting a majlis. People from far and wide would come especially to participate in this majlis. It was as though Hadhrat Sheikh (RA) had appointed Hadhrat Mufti Saahib (RA) in his place as his vicegerent. The following is a letter written by Hadhrat Sheikh (RA).

A letter from Hadhrat Sheikh (RA)

It seems that my returning home is going to be quite difficult, hence there is one very important task for you to carry out. On Fridays from 11 to 12 o'clock please remain in the *Musjid* or at my home. Stress on the importance of being punctual on salaah and the importance of excessive *Zikr*. The only saviour from these difficulties is the *Zikr* of Allah Ta'ala.

Was Salaam

Zakariyya (Nizaamuddin 14 Zul Qa'dah 1366)

After Hadhrat Sheikh (RA) passed away, the general public as well as the khulafa of Hadhrat Sheikh (RA) all turned to Hadhrat Mufti Saahib (RA) for their spiritual reformation.

Hadhrat Sheikh (RA) was involved not only in overseeing the Madaaris and *Khaanqah*s in the country as well as those abroad, but he was also involved in guiding and assisting the other branches of *Deen*. We have seen and witnessed that after Hadhrat Sheikh (RA) passed away, Allah Ta'ala had blessed Hadhrat Mufti Saahib (RA) with this vicegerency.

One advice of Hadhrat Mufti Saahib (RA)

Once Hadhrat Mufti Saahib (RA) mentioned, "The main criterion of Allah Ta'ala is qabuliyyat (acceptance). If a servant of Allah Ta'ala is accepted in His sight then it is of no significance if anyone recognises him or not thereafter. On the contrary, if the people take someone and place him on their heads (out of respect for him) but he is rejected in the sight of Allah Ta'ala, then what is the benefit of this? The most important yardstick by Allah Ta'ala is *Ittiba-e-Sunnat* (following the sunnat)."

Chapter 7

Mazaahirul Uloom

In 1351 when Hadhrat Mufti Saahib (RA) was studying *'Rasmul Mufti'* by Hadhrat Moulana Abdur Rahmaan Saahib Kamelpuri (RA), the administrators of the madrasah had appointed Hadhrat Mufti Saahib (RA) as an assistant Mufti. One day Hadhrat Moulana Abdur Rahmaan Saahib (RA) said to him, "Moulwi Mahmood, continue writing down the answers to the queries. You have already been appointed to serve the Darul Ifta." It was only then that Hadhrat Mufti Saahib (RA) came to know that he was appointed by the madrasah.

Teaching and issuing Fataawa

In that period, Hadhrat Mufti Saahib (RA) was engaged in the following duties:

1. Responding to the Fataawa (queries)
2. Studying Rasmul Mufti
3. Sitting in for the Abu Dawood lessons
4. Teaching Mizaan and other kitaabs.

At times Hadhrat (RA) used to be engaged in teaching for lengthy periods and would answer the Fataawa in his free time. At that time he was teaching Jalaalain Shareef, Hidaaya and other kitaabs.

Teaching Wakeel Manf'at after Asar

After Asar Salaah, Hadhrat (RA) used to teach Moulana Wakeel Manf'at Ali Saahib (RA), who was a mureed of Hadhrat Moulana Thaanwi (RA). He had also received khilafat from him. Hadhrat (RA) taught him from Munsha'ib upto Jalaalain Shareef. Thereafter Wakeel Saahib he stood for elections and stopped studying.

Initially, Moulana Wakeel Saahib began his studies under Hadhrat Moulana Yahya Saahib (RA) but later on due to time constraints he stopped.

Simplicity

Despite Hadhrat (RA) being the Mufti of the madrasah, he always remained dressed like a student. He owned only one pair of clothing, a lungi and a kurta of a yellowish colour so that it would not get dirty very quickly. In summer he would change his clothes every 15 days and in the winters once a month. He would wash his own clothes and clean his own room. He would stand in the line in the kitchen and bring his own food to his room. In the afternoon he would have meals with Sheikhul Hadeeth, Hadhrat Moulana Zakariyya Saahib (RA) but he would take his own tiffin (container of food) with. He was never in the habit of taking khidmat (service) from any student.

Compassion for students

He was very compassionate to his students. If any student wished to study some kitaab by him, he never refused, no matter what time of the day or night it was. He never hesitated in assisting them financially as well. He had stipulated spending monies for certain poor students. He would eat only one meal and would give his second meal to a poor student of the madrasah who could not afford to purchase the food.

Selling his personal books to pay rent

Once, Hadhrat (RA) rented a house in Sahaaranpur to stay with his family. Two months passed and Hadhrat (RA) was unable to pay the rent that had accumulated. To meet this expense he sold an extra copy of his book, Jam'ul Fawaaid.

A delicate test

During these difficult times, Hadhrat (RA) received many offers of work with substantial salaries, but Hadhrat (RA) did not accept any of them. Instead, he preferred to spend his life in such testing circumstances.

Unparalleled humility

Hadhrat (RA) lived in Sahaaranpur for approximately 20 years and during that time he served in the Ifta department. The important fataawa which he had written was compiled into a complete book. Despite this he always signed at the end of a fatwa, "Mueen Mufti" (assistant mufti).

Hadhrat's stay in Punjaab and Ludhyaana

At the insistence of the people of Ludhyaana and Punjaab, the authorities of Mazaahirul Uloom sent Hadhrat (RA) to Madrasah Anwariyyah in Punjaab. After some time, they asked Hadhrat (RA) to return to Sahaaranpur where he continued with the work that he had previously been engaged in.

Resignation from Mazaahirul Uloom

Whilst living in Mazaahirul Uloom Hadhrat (RA) was afflicted with many illnesses. The doctors strongly recommended a change in environment and climate in order to restore his health. It was thus necessary for Hadhrat (RA) to leave Sahaaranpur and return to his hometown, Gangoh. He opted for herbal treatment which involved a

lengthy process. During this time Hadhrat (RA) stayed in Ashraful Madaaris, Hardoi, as well as in Puna (Kolhapur).

Chapter 8

Jaamiul Uloom Kanpur

The officials of Jaamiul Uloom, Kanpur insisted that Hadhrat Sheikhul Hadeeth (RA) send Hadhrat Mufti Saahib (RA) to Kanpur. Thus, on Hadhrat Sheikh's (RA) instructions, our Hadhrat (RA) relocated to Kanpur on the 1st Rabiul Awwal 1373 AH, 8th November 1953.

This madrasah had been served by Hadhrat Hakeemul Ummah Moulana Ashraf Ali Thaanwi (RA) for 14 years. After Hadhrat Hakeemul Ummah (RA) left the madrasah, it had deteriorated. Hadhrat Mufti Saahib (RA) assumed sole responsibility of all the affairs in the madrasah. Owing to Hadhrat's efforts, the madrasah thereafter enjoyed a very high standing. He worked under the Madrasah committee which comprised of businessman who were not very *Deen*i inclined. He worked so intelligently with them using *hikmah* (wisdom) that many of them eventually started turning towards him for advice and would readily accept his deceisions.

Hadhrat (RA) personally undertook the collection for the madrasah. He taught kitaabs, answered the fataawa and also travelled to the surrounding areas delivering lectures and benefitting the public. He also strongly supported the tablighi movement.

Thus, in reality he was an Ustaadh as well as the Principal at the same time. He also made arrangements to establish and run the

kitchen, re-arrange the library and also took care of the students himself. He was the Mufti of the madrasah, the muballigh, the collector, the sheikh and a reformer. It is indeed mind boggling to conceive how one person alone managed to fulfil all these duties. Nothing is impossible for Allah Ta'ala.

ليس على الله بمستنكر

ان يجمع العالم في واحد

It is not difficult for Allah Ta'ala to
Gather the entire world in just one person

Commencement of Dorah Hadith

In 1375 AH, Hadhrat (RA) commenced the teaching of Dorah Hadith (the final year of the aalim faadhil course). He taught most of the sihaah sitta (6 authentic books of Hadith) himself, and systematically completed all of them. His habit was to complete every kitaab. He never stayed absent from Madrasah hence could easily finish all the books.

Hadhrat's suggestion at the time of the closure of the kitchen

Once, the principal mentioned that the kitchen would have to close as the Madrasah budget could not cover the kitchen expenses. When this news reached Hadhrat (RA) he immediately doubled the rations and explained to them that they should not worry as the provider is Allah Ta'ala. The principal, shocked at Hadhrat's statement, asked, "Our budget does not allow this. From where will we get the funds?" Hadhrat (RA) replied, "We will definitely double the food ration for the students. The asaatiza will not take a salary for teaching."

Accepting Hadhrat's mashwarah brought about great barakah, as it was based on *tawakkul*, trust in Allah Ta'ala and compassion for the students. This resulted in Allah Ta'ala making all the arrangements. The kitchen continued feeding the students while the *asaatiza* (teachers) also received their salaries. The Madrasah

completed the academic year and all the students were fed comfortably. The committee were left spell bound.

Hadhrat (RA) himself would take only one meal a day and give his second meal away to a dserving student. On one occasion his shoes went missing. For the entire month, he never left the Madrasah. Only at the end of the month when he received his wages, he bought a pair of sandals. He never even mention this condition to anyone.

Majlis-e-Muzaakarah

Hadhrat (RA) had initiated a majlis called a **Majlis-e-Muzaakaarah** for the asaatiza of the madrasah. Its aim was to create unity and brotherhood amongst them as well as to create in them a thirst to increase their ʻilm at the same time benefiting from one another's experiences. All the asaatiza would gather once a week, bringing with them food which they would all eat together. During the course of the week, if anyone had encounted any difficult sections in the kitaabs which they taught should present this before the majlis and whoever possessed the answers to the relevant questions should give their input. Those questions which needed more research was left for the next session. This had a tremendous effect on all and unity was created among the asaatiza and everyone's ishkaalaat (questions) were answered in this majlis.

Punctuality

Moulana Mufti Zaheerul Islaam (RA) mentions regarding Hadhrat's punctuality as follows:

"I had joined Hadhrat (RA) in September 1956 and remained with him until April 1960. Thereafter, I began teaching at several institutions but in all those years, I never saw Hadhrat (RA) change his routine in any way."

Madrasah commenced at 6:30am daily. Hadhrat (RA) would enter the classroom promptly at 6:00am. Never did the changing of the seasons or any bona fide excuses affect his routine in any way.

In 1365 AH, Hadhrat (RA) moved to Deoband. He ensured that even on his last day at the Madrasah he completed his time. If

Hadhrat was delayed from class for a legitimate reason, or he had to speak to someone during class hours, or someone came to ask a *mas'alah*, or someone arrived requesting duas, or if someone came to make mashwarah with him, he would calculate the number of minutes utilised in this way and would record it in his diary.

It was his habit that whenever he went to receive his salary he would take this diary with him. He would calculate the time in hours and days not used for the madrasah. Thereafter, Hadhrat (RA) would repay that amount of his salary back to the madrasah although this directive did not come from the authorities.

Madrasah classes ended at 11:00am. All the asaatiza would leave their classrooms at this time but Hadhrat (RA) would remain in class until 1:00pm. Thereafter, he would have meals and rest for a while. Zuhr Salaah was at 3:00pm and classes commenced again at 3:15pm.

Hadhrat (RA) would complete his Zuhr sunnats and proceed straight to the classroom. He continued with lessons until someone informed him that salaah was about to commence. Asar was at 5:30pm and he would only stop teaching at this time and join the salaah. He would never leave the classroom to relieve himself during lessons but would make all the necessary preparations beforehand. He would also never leave the class to fulfil any of his personal obligations during the madrasah time.

Hadhrat (RA) would make it a point to leave the first period free for those asaatiza who served as Imaams in the local masaajid or were living some distance away from the madrasah so that lessons would not be harmed in any way. He always advised those asaatiza who were close to him to adhere strictly to the madrasah times and regard every minute as an amaanah. Hadhrat (RA) also wished that the pupils be punctual for their lessons.

Distribution of lessons

When distributing the lessons, Hadhrat (RA) would ensure that each ustaadh taught every kitaab. This ensured that the students regarded all the asaatizah as their teachers and respected all of them. Those asaatizah who taught the senior kitaabs were also given some of the

junior kitaabs to teach. Hadhrat (RA) himself taught Bukhaari Shareef and Muslim Shareef as well as Mizaan (Qaala Yaqoolu). He never felt it below his dignity to teach such junior kitaabs.

He would increase the lessons taught by the junior asaatizah gradually so as not to overwhelm them. He would try to get all of the asaatizah to teach the different kitaabs and always made himself available if they needed any guidance. He never assigned a particular kitaab for a specific ustaadh. All the asaatizah had a chance to teach Fiqh, Nahwu, Tafseer, Mantiq, Hadeeth and other kitaabs. In this way each ustaadh was made to teach every subject.

Complaints about other teachers

It was always a difficult moment for Hadhrat (RA) when a student complained about an ustaadh. Hadhrat (RA) knew very well that some of the asaatiza did not pay much attention to their lessons, and therefore he allotted to them the less important lessons to teach. Sometimes they did not open the classrooms on time for the students and would also deliver the lessons incorrectly.

Hadhrat (RA) would re-teach these lessons to those students in his spare time and would not belittle the ustaadh. He never opened the door for complaints because when this occurs, the students always remain fearless while the honour and dignity of the teachers are ruined.

Compassion for students

Mufti Zaheerul Islam Saahib (RA) writes:

Hadhrat (RA) encouraged the intelligent students to begin practicing Fataawa from their student days. He would give them short questions and exhort them to give the answers from their darsi kitaabs (kitaabs that they were studying).

Once I fell ill while Hadhrat (RA) was on a journey. On his return, he asked for me and was told that I was sick and was resting in my room. Hadhrat (RA) immediately came to my room picked me up and took me with him to his classroom. He made me lie down next to him whilst he engaged himself in his work. He made all the

arrangements for my meals and medication and even mentioned to the other asaatiza to check up on me.

Once Hadhrat Moulana Mufti Manzoor Ahmad Saahib (db), the present Qaadhi of Kanpur fell ill. He had no wife, children or anyone else to tend to him. Hadhrat (RA) housed him in the classroom and took complete care of him.

When Hadhrat Moulana Sayed Bashaarat Ali Saahib, the vice principal of Madrasah *Da'wat*ul Haq in Hardoi, came to Kanpur on a visit, he took ill. He could neither walk nor stand upright. He says that the manner in which Hadhrat (RA) took care of him, was so unparalleled that even at home he would not have received such kindness and hospitality. Hadhrat (RA) insisted that he occupy Hadhrat's room or classroom so that he could take better care of him, but he refused saying that he would be more comfortable in his own room.

Once, a student had an operation without mentioning it to anyone. When Hadhrat (RA) came to know, he immediately went to the hospital to visit him and also sent some of the asaatiza as well. Hadhrat (RA) thereafter took great care of him.

Hadhrat Moulana Qamrud*Deen* Saahib once fell ill and underwent an operation. Our Hadhrat (RA) spent most of his time with him at the hospital. After the operation, while Moulana was recovering, Hadhrat (RA) would walk from the madrasah to the town everyday and spend the time from Asar to Maghrib with him. He would then return home with a rickshaw.

Hadhrat (RA) would always place the need and comfort of the students before his own. Mufti Zaheerul Islam Saahib said, "When I was studying Mishkaat Shareef, I had only one bed sheet which I used in winter as well. My sleep was very erratic and disturbed because of the severe cold. Hadhrat (RA) sensed this or perhaps someone informed him. He gave me his personal duvet saying, "Use this as I have made another duvet for myself."

Once, a student fell very ill and he could not even walk around easily. A bad odour emanated from his body and none of the students were prepared to approach him. They found it difficult to even speak

to him. Despite this, our Hadhrat (RA) would visit him and enquire if he needed anything and would also send food for him. Sometimes, Hadhrat (RA) would personally give him some money and would also take care of all his needs. Once, during the winter season, Hadhrat (RA) noticed that he had no warm clothing. He took his own blanket and personally handed it over to him. Hadhrat (RA) made such arrangements for him that he, as well as his friends, enjoyed the warmth of this blanket for many years thereafter.

Hadhrat (RA) also made special arrangements to grant an allowance to certain students from his own salary. When students in class asked for tea and mithai, Hadhrat (RA) would happily pay for it himself.

Hadhrat (RA) always gave preference to the students over himself. This was Hadhrat's (RA) practice despite himself being hardly stable at the time.

Some of Hadhrat's noble habits in making the tarbiyah of the students

A special place above the bathrooms was allocated for the students to wash their clothes. The students, however, began washing their clothing in the bathrooms as they felt it was easier. Hadhrat (RA) did not approve of this at all and would reprimand them as it inconvenienced those students who wanted to bath.

Hadhrat (RA) used to awaken the students well before Fajar to inculcate in them the habit of Tahajjud. He had appointed some of the asaatiza especially for this task. At this part of the morning it was easier for the students to study as their minds were fresh and alert.

He emphasised that the students be present for all their salaah as well as their lessons. Being absent from either of the two was regarded as a sin that could not be forgiven. Hadhrat (RA) would also get very upset if he saw any student misbehaving in the *Musjid.*

During the breaks, Hadhrat (RA) would watch the students play Kabaddi (a game played in India). He commended them on this saying that it was a means of attaining good health and for the body to remain active and strong.

At night, some of the students would place their heads on the desk or a kitaab and fall asleep. Hadhrat (RA) strongly disapproved of this. He encouraged the students to return their books to their correct places first and only then should they open their bedding. If they slept in the *Musjid*, they must first make niyyat of I'tikaaf and then sleep or else return to their rooms to sleep.

He disliked the students sitting cross legged as this is against *adab* (etiquette). Disrespect is the greatest tool for depriving one of knowledge.

Hadhrat (RA) also disapproved of students wearing clothing that was torn. Once he saw a student wearing torn clothes, he reprimanded him saying, "Put on a patch. To wear patched clothing is sunnat and to wear torn clothing is against the sunnat." He always taught the students to be neat and tidy.

Salary

When Hadhrat (RA) was in Kanpur, his salary was 72 rupees. 60 rupees for being the Sadr Mudarris (Head Ustaadh) and 12 rupees for looking after the library. Hadhrat's habit at the beginning of each month was that he would process a money order of 60 rupees and send it home to his wife and children. This was a necessary responsibility and Hadhrat (RA) would not delay in fulfilling it. The following address would be written on the money order:

Shaakirah

The house of Qadhi Tahseen Saahib

Gangoh

Hadhrat (RA) would manage all his expenses viz. food, clothing, soap, etc. from the remaining twelve rupees. He also performed Haj with the savings from this twelve rupess.

Hadhrat (RA) always ate one meal for the day. If a visitor arrived during meal times, Hadhrat (RA) would share his meal with him if he was a local person. However, if he was from abroad, Hadhrat (RA) would purchase a special meal for him from the restaurant. Hadhrat

(RA) did not eat supper. He did not ask anyone to prepare any special dish for him. He also did not keep food aside for the next meal. He would eat until he was satisfied and whatever remained, he would give it away to someone and say, "To be miserly with what you have is tantamount to having doubts whether Allah Ta'ala will continue granting you sustenance."

Chapter 9

Darul Uloom Deoband

Residing at Darul Uloom Deoband

When Qadhi Saood Saahib passed away in Deoband and Mufti Mahdi Hasan Saahib (RA) fell ill and was afflicted with a stroke, the officials of Darul Uloom Deoband insisted that Hadhrat (RA) relocates himself to Deoband. Hadhrat Qaari Tayyab Saahib (RA) requested Hadhrat Sheikhul Hadeeth Saahib (RA) to instruct Hadhrat Mufti Saahib to do so. Thus, upon the instruction of his Akaabir (elders), Hadhrat (RA) came to Deoband.

On arriving, Hadhrat Mufti Saahib (RA) met with all the asaatiza of the Darul Uloom. When he met Allaamah Ibraaheem Balyaawi (RA), Allaamaah Saahib remarked, "This is very strange. The Darul Uloom is calling on you and you are refusing. When Darul Uloom is the institution wherein you have studied and it has a greater right upon you as compared to any other institute." Without hesitation Hadhrat (RA) replied, "The moment I heard that Darul Uloom has requested me, I was very perturbed and worried. I never thought that the standards of Darul 'Uloom would drop so much, that they would need a worthless person like me. Never in my wildest dreams did I ever think I would even be appointed as a doorkeeper at Darul Uloom."

Hadhrat Qaari Tayyab Saahib (RA) interjected, "Now we have captured you. You can't just leave us now." Eventually, due to the insistence of the elders and the command of Hadhrat Sheikh (RA), Hadhrat Mufti Saahib (RA) remained in Deoband.

Grief in Kanpur

Due to his selfless services, the community of Kanpur benefitted tremendously from Hadhrat (RA). The following are some of the sentiments expressed by Hadhrat's friends in Kanpur upon his leaving:

"We feel as if we have lost a very great treasure or as if some very close relative of ours has passed away."
"Today, Kanpur weeps with grief at the loss of Hadhrat Mufti Mahmood Saahib (RA). It feels as if the rooh (soul) of Kanpur is lost."

Arrival in Deoband

Hadhrat (RA) arrived in Deoband on the 26 Jumaadul Ula 1385, 23 September 1965 on a Thursday.

Accommodation

Initially, Hadhrat (RA) occupied the *mehmaan khana* (visitors quarters) but later he moved to room 14, next to the *Musjid*. This room was previously occupied by Hadhrat Sheikhul Adab, Moulana I'zaaz Ali Saahib (RA) for approximately 4-5 years. Hadhrat (RA) lived in this room and thereafter moved to the Chatta *Musjid*. On the 20 Ramadhaan 1391 Hadhrat (RA) moved into the room of Hadhrat Moulana Qaasim Saahib Nanotwi (RA).

Hadhrat Moulana Qaari Tayyab Saahib (RA) had requested Hadhrat Mufti Saahib (RA) to reside at the Chattah *Musjid* so that *Zikr* could take place there as he felt that this was the purpose of that room. He would say that learning and teaching must take place at the madrasah but *Zikr* must be done in Chatta *Musjid*. Eventually this room transformed into a khanqah which remained full of visitors

with the sounds of 'Allah, Allah' echoing in the *Musjid* throughout the day.

یہاں پر مسجد چھتہ میں ایک شیخ طریقت ہے
امام معرفت غواص دریائے شریعت ہے
سلف کے کارناموں کی وہ ایک زندہ کہانی ہے
ادا ہیں اسوۂ محمود ہی کی ترجمانی ہے
یہاں ہیں جلوہ فرماسیدی محمود گنگوہی
فقیہ عصر حاضر خیر امت مرشدو ہادی

Teaching Bukhaari Shareef in Darul Uloom Deoband

Hadhrat Moulana Fakhrud *Deen* Saahib (RA), the Sheikhul Hadeeth of Deoband, due to his illness and old age requested Hadhrat Mufti Saahib (RA) to teach the second part of Bukhaari Shareef. He recognised Hadhrat's capabalaties, piety and sincerity which are the main qualities of a Muhaddith. Initially Hadhrat (RA) refused. Four years of continuous refusal by Hadhrat (RA) led Hadhrat Moulana Fakhrud *Deen* Saahib (RA) to eventually go to Sahaaranpur and ask Hadhrat Sheikhul Hadeeth Saahib (RA) to instruct Hadhrat Mufti Saahib (RA) to teach his kitaab i.e. Bukhari Shareef. Despite this Hadhrat Mufti Saahib (RA) still refused, saying, "I am definitely not worthy of teaching this book. Where am I and the lofty position of teaching Bukhaari Shareef in Darul 'Uloom."

Eventually Hadhrat Moulana Fakhrud *Deen* Saahib (RA) said to him, "Mufti Jee, I am now very old. Have mercy on me and please

assist an old man." Only then did Hadhrat Mufti Saahib (RA) agree to teach the second volume of Bukhaari Shareef.

Some of the students complained to Hadhrat Moulana Fakhrud *Deen* Saahib (RA) that they wished to study this kitaab under him. In a very angry voice Hadhrat Moulana said to them, "The Bukhaari Shareef is not going to change. Those who want to study may study and those who are not happy may leave the madrasah. I know exactly where this is coming from."

Once during the lesson, Hadhrat Moulana (RA) mentioned, "For a long time I desired that Mufti Saahib (RA) should teach Bukhaari, but he wouldn't accept. What could I do?"

For approximately 12 years Hadhrat Mufti Saahib (RA) taught Bukhaari Shareef successfully. He also taught the first volume of Bukhaari in the year that Hadhrat Moulana Fakhrud *Deen* Saahib (RA) passed away. On his demise Hadhrat Mufti Saahib (RA) approached the principal and said," Until now I assisted an old and sick man to teach Bukhari Shareef on his instruction. i.e. Hadhrat Maulana Fakhrud *Deen* Saahib (RA), even though I was not capable of teaching it. Now that he has passed away please excuse me and appoint someone else in my place." Hadhrat Qari Tayyab Saahib (RA) was so pleased with Hadhrat (RA) that he reinstated him in that position.

Becoming a member of the Shurah of Mazaahirul Uloom

On the 2 Sha'baan 1385 / 6 December 1965, the Shurah of Mazaahirul Uloom appointed Hadhrat Mufti Saahib (RA) and Hadhrat Moulana In'aamul Hasan Saahib (RA) as members of the Shurah.

Hadhrat's transfer to Mazaahirul Uloom

After the *Sad Saala* (100 years) Jalsa in Darul Uloom Deoband, a severe difference of opinion arose between the elders at Darul Uloom. When these differences intensified, Hadhrat (RA) stayed overseas for approximately 7 months visiting different countries. During this time,

Darul Uloom was in much disarray. When Hadhrat (RA) returned he found that both parties had not yet reached any compromise and all efforts to reconcile had failed.

Hadhrat Sheikh (RA) then mentioned to him, "Mufti Jee, How long are you going to wander around like this? Why don't you remain in one place and do some work?" Hadhrat Mufti Saahib (RA) asked him, "Where should I settle down?" Hadhrat Sheikh (RA) suggested that he remain in Mazaahirul Uloom. Thus Hadhrat Mufti Saahib (RA) spent the year 1402 in Mazaahirul Uloom upon the instruction of Hadhrat Sheikh (RA).

Mufti e A'azam (Grand Mufti)

The Shurah of Mazaahirul Uloom appointed Hadhrat Mufti Saahib (RA) as the Mufti Aa'zam upon the instruction of Hadhrat Sheikh (RA). He was also given the task of re-arranging the sequence of Fataawa Khaliliyah and of proof-reading the new editions.

Resignation from Darul Uloom Deoband

Hadhrat (RA) then handed in his resignation at Darul Uloom Deoband. When this was presented to the Shurah Committee they unanimously rejected it. They insisted that Hadhrat Mufti Saahib (RA) should once again serve the madrasah as the head Mufti and allow the madrasah to benefit from his knowledge and spirituality. Eventually it was decided that Hadhrat Moulana Marghubur Rahmaan Saahib, the principal, Moulana Me'rajul Haq Saahib and Moulana Muhammad Uthmaan Deobandi Saahib (the vice principal) go to Sahaaranpur or Gangoh and put forward this proposal.

Spending one day a week at Darul Uloom Deoband

The authorities of the Darul Uloom requested the elders of Mazaahirul Uloom to allow Hadhrat Mufti Saahib (RA) to return to Darul Uloom Deoband. After much pondering they decided that Hadhrat (RA) should spend one day a week in Deoband. Hadhrat

Mufti Saahib (RA) accepted this proposal and began spending one day a week in Deoband.

Request for Hadhrat (RA) to return permanently to Deoband

Once again, the shurah at Darul Uloom requested that Hadhrat (RA) should return permanently to Deoband as one day a week was insufficient. Eventually, Qaari Uthmaan Saahib as well as Hadhrat Moulana Manzoor Ahmad Nu'maani Saahib (RA) sent a very strongly worded letter requesting Hadhrat (RA) to return.

Back at Darul Uloom Deoband

The authorities at Darul Uloom Deoband had been insisting that Hadhrat (RA) return to Deoband on a full time basis.

In Sha'baan 1402 (1983), Hadhrat Sheikh (RA) passed away. It was indeed the loss of a great pillar of Mazaahirul Uloom. Hadhrat Sheikh's presence at the madrasah was a protection and a fortress against many internal and external fitnahs (evils). On the demise of Hadhrat Sheikh (RA), a great fitnah erupted at Mazaahirul Uloom in the form of differences and conflict.

People had not yet recovered from their distress over the conflict in Deoband when the same scenario repeated itself in Mazaahirul Uloom (Sahaaranpur). The wounded heart of our Hadhrat (RA) was once again grief-stricken and the very reason for his leaving Darul Uloom Deoband for Sahaaranpur was now the cause of his leaving Sahaaranpur to return to Deoband.

On the 15 Rabius Saani 1405, 8 January 1985 Hadhrat (RA) left for Darul Uloom Deoband. He stayed here for a few days before travelling abroad. On his return, the differences in Sahaaranpur were still severe, hence Hadhrat (RA) proceeded straight to Deoband. The Shurah of Deoband decided that Hadhrat (RA) should remain in Deoband on a full time basis. All the members of the Shurah, including Hadhrat Moulana Sayed As'ad Madani (RA), came to Hadhrat's room and begged him to remain at Darul Uloom Deoband.

Hadhrat (RA) excused himself several times but eventually due to the insistence of Hadhrat Moulana As'ad Saahib (RA), who was the son of his beloved ustaadh, he could not refuse and accepted the offer to stay. The Shurah also accepted that if the differences in Sahaaranpur were resolved, then Hadhrat (RA) would return to Mazaahirul Uloom.

Chapter 10

Routine at Darul Uloom Deoband

After Fajar Salaah

A *Zikr* majlis was conducted daily before and after the Fajar Salaah for about an hour in Hadhrat's room. The zaakireen (those engaged in *Zikr*) consisted mainly of students, asaatiza, visitors and the residence of Deoband. The entire room would be filled and everyone would be engaged in the *Zikr* of Allah Ta'ala. When the number of Zaakireen increased, *Zikr* would be made in the *Musjid* as well. Initially, Hadhrat (RA) would join in the majlis but later he would cover himself with a sheet, lie down on his bed and focus on the hearts of the zaakireen. He used to say that the loud *Zikr* did not affect his sleep in any way.

After the majlis, Hadhrat (RA) would wake up, relieve himself, perform wudhu and perform 4 rakaats ishraaq salaah which he often performed behind the curtain. Thereafter, he would sit down, and attend to his correspondence, answering his mail one by one. When any attendants or visitors arrived, they sat in front of Hadhrat (RA) and if anyone wished to ask something they would do so. Hadhrat (RA) would reply to their queries and at the same time attend to his

mail. If any student came with a kitaab, he would also teach them in that time.

Breakfast

The dastarkhaan (tablecloth) would then be laid. Hadhrat (RA) would sit down to eat and he would call the others to join him.

Often when Hadhrat sat on the dastarkhaan he would say, “Bhai, The Qiblah has now changed.” (Everyone should now turn to the dastarkhaan.) Everyone would be amused at this statement. During meals, Hadhrat’s (RA) focus would be on the visitors. He would ask about those who were not present.

Darul Iftaa

After breakfast, Hadhrat (RA) would proceed to the Darul Iftaa. He would take his bag along containing all his letters. He was very particular about carrying this bag himself. He did not like any of his attendants to carry his belongings. However, if someone insisted, he did not stop them.

Hadhrat (RA) would also pick up his own shoes and carry them himself. He did not like any of the *khuddaam* (attendants) carrying his shoes. If any of the students hurriedly picked them up then he did not stop them.

Hadhrat (RA) was always the first person at the Darul Ifta and would immediately commence answering the queries. At times he would go to Hadhrat Mufti Nizaamuddin Saahib (RA) to discuss some of the fataawa. In the same vein, if Hadhrat Mufti Nizaamuddin Saahib (RA) had any queries, he would discuss it with Hadhrat Mufti Saahib (RA). Those students studying under Hadhrat (RA) would take their notebooks along to show him what they had written. Thereafter Hadhrat (RA) would listen attentively to each student’s presentation. Where necessary, he would correct them and at times would refer them to look up other books. Sometimes he himself would open up a book to explain it to the students. In between lessons Hadhrat (RA) would also introduce some light hearted talk. Hadhrat (RA) had a habit of reciting poetry to refresh the minds of the students. If any

student made a mistake, he would admonish him and correct him in a jovial manner.

Admonishing a student

Once, a student of the Darul Ifta was given a question to answer. Instead of writing the answer from an authentic book, he fabricated a reference and wrote the answer. Thereafter he gave the reference as Shaami (a book of Hanafi Fiqh) and noted down his own page number and volume. This may have worked elsewhere but it was of no use in front of Hadhrat Mufti Saahib (RA), who had an excellent memory and knew all the books of Fiqh on his fingertips. Thus the interrogation began.

"Where did you find this *ibaarat* (notes)?" asked Hadhrat (RA).

"In Shaami, so and so volume" replied the student.

"Bring the kitaab and show me which *ibaarat* this is" asked Hadhrat (RA).

The kitaab was brought to him and he was asked to find that particular reference. He kept on turning the pages of the kitaab until he said, "I don't think it was in this edition, it might have been in another edition." Another edition was brought to him and he kept on searching for it but obviously in vain.

Thereafter he mentioned, "This reference is actually from the book Fataawa Daarul Uloom and the reference in it showed Shaami." Fataawa Daarul Uloom was brought before him and he was told to point out the reference that he quoted.

Eventually, having no other recourse but to admit to his error he said, "Maaf Hadhrat, I made a mistake. In fact I made up this reference and quoted it from Shaami."

One should have seen Hadhrat's fury on that day as he rarely became angry. He addressed this student in the following manner, "If this is your condition now, what will you do when you are serving the community? *Innalillahi wa inna ilayhi raajioon."*

This student begged for Hadhrat's forgiveness and promised never to do such a thing again. Hadhrat (RA) forgave him. Whenever anyones accepted his fault and was prepared to rectify himself,

Hadhrat (RA) would get very happy with them. His anger would immediately subside.

Hadhrat (RA) would check the answers given by the Iftaa students and if any correction was needed he would do so. Sometimes he would give the students questions that were forwarded to the Darul Iftaa to answer. He would advise the students to write the answers in their notebooks and to take it to him for marking. Sometimes Hadhrat (RA) would make up his own questions for the students to answer.

Tea Break

At the Darul Ifta, Hadhrat (RA) would order tea and all the asaatiza as well as the students would gather to have tea. If any guests were present, they would also join in. There was always some light hearted talk with a few jokes during the tea break. Hadhrat (RA) would usually joke with Haafiz Akhlaaq Saahib and Moulana Siddeeq Saahib. (Both of them were in charge of transcribing the fataawa).

Sometimes Mufti Saeed Ahmad Ali Saahib would try to pass comments against Hadhrat (RA). Hadhrat (RA) was such a master in answering that he would leave one speechless. The people's hearts were clean in those days and no one would be offended.

Hadhrat (RA) would often say that Mufti Saeed Ahmad Ali Saahib was such a person who did not harbour any ill feelings in his heart, no matter what anyone said to him. Mufti Saeed Ahmad Ali Saahib generally referred to Hadhrat (RA) as Bhaijee.

Hadhrat (RA) often narrated strange and unique incidents. Once, Hadhrat Mufti Nizaamuddin Saahib (RA) jokingly said to him, "Do you make up these stories or are they true incidents?"

Thereafter, whenever Hadhrat (RA) narrated an incident or joke he always narrated the source as well. He would always name a particular person who had narrated the incident to him or in which kitaab the incident was recorded.

Hadhrat Mufti Nizaamuddin Saahib (RA) once mentioned that the informal nature of Hadhrat Mufti Mahmood Saahib (RA) has veiled his piety.

After this refreshing tea majlis, everyone would once again resume work.

Informality with the students and the manner of teaching

Most of the time Hadhrat (RA) used to teach the Iftaa students Rasmul Mufti and Al-Ashbah wan Nazaair. Initially these lessons were conducted at the Darul Ifta but later, due to the large number of students, which included students from other madaaris, Hadhrat (RA) started conducting them in his room. He used to spend the entire time that the madrasah had allocated to the Darul Ifta. In fact, he spent a little longer than the required time.

Hadhrat (RA) always kept his lessons very brief. He had a habit of making the pupils understand their work from the ibaarat (text). He would also relate incidents and anecdotes that were related to the lesson. At times he would also mention some poetry which would enhance the spirits of the students. During the lesson, he would maintain eye contact with all the students. He would also make an effort to give all the students a chance to read from the text.

Hadhrat (RA) was easy-going with the students. He was kind and compassionate thus the students were also informal with him. They did not find it difficult to discuss their personal issues with him. It used to be as though they were speaking to their own father.

Some of the students used to ask Hadhrat (RA) for mithai (sweetmeats) and Hadhrat (RA) would gladly buy the mithai and feed them.

Once, a student asked Hadhrat (RA) for mithai during the lessons. Hadhrat (RA) in a very unique manner replied, "*Only the one who has the capability to eat mithai must eat*" and continued with the lesson. The student again made his request and Hadhrat (RA) replied, "Have you not left your habit of eating mithai as yet?" The students could not hold back their laughter at Hadhrat (RA)'s response. Thereafter, Hadhrat (RA) purchased the mithai and distributed it to the students.

During the mango season, Hadhrat (RA) would buy mangoes and give it to the students. They would be so informal that at times the

students would throw the mango seeds to each other in the presence of Hadhrat (RA). This informality broke all barriers between the students and the ustaadh. The students would feel that they were sitting amongst friends and eating. Once a student came very quietly from the back and slid a mangoe seed into Hadhrat's kurta but this did not annoy him at all.

Lunch

Lessons would end at about half-past-eleven when the dastarkhaan would be laid out for lunch. Hadhrat (RA) as well as all those present, including any visitors, would participate in the meal. Hadhrat (RA) would keep a watchful eye on all the guests to see if they needed more roti or curry. Hadhrat (RA) would continuously tell the attendants, "Pass the roti over to so and so, pass the curry over to him," etc. He would also request the guests to eat whatever they preferred.

Whilst eating, Hadhrat (RA) would also make some jokes. Once he said, "We had been invited for meals and the host refused to join us. I asked him the reason, to which he replied, "Hadhrat, the food does not go down my throat until I hear the 'chun-chun' sounds." He meant that he had to eat with his wife and whilst eating the sounds of her jewellery would bring him the comfort that he required to eat.

In this manner, Hadhrat (RA) kept the talk light hearted throughout the meals. This would also allow the visitors to eat comfortably. If anything fell on the dastarkhaan, Hadhrat (RA) would pick it up and eat it. If anyone left his plate dirty, Hadhrat (RA) would clean it. After eating, if any gravy was left, Hadhrat (RA) would drink one or two sips from it and offer it to the others as well, until the entire gravy was finished. Hadhrat (RA) used to clear his throat in such a manner that the one drinking would break down in laughter so much so that it would become difficult for him to control himself.

After eating Hadhrat (RA) would wash his hands with soap and dry them with a towel. Before eating he did not use soap or a towel.

After meals, the visitors would take a rest. Hadhrat (RA) would first see if any student was waiting with his kitaab. He would teach him first and then he would take *qaylula* (siesta).

Wudhu

A few minutes before the Zuhr azaan, Hadhrat (RA) would wake up, make istinjaa and then make wudhu. Hadhrat (RA) had two of his own lotaas (wudhu jugs). One was brownish in colour and the other was silver. He did not like anyone helping him to make wudhu. However, if someone filled the lota, he did not stop him. Once, a *khaadim* put a miswaak inside the lota. Hadhrat (RA) did not like this and he mentioned, "You are very fortunate that I am not Naazim Saahib." (referring to Hadhrat Moulana Abraarul Haq Saahib (RA) who would have scolded him). He would pour the water starting from the palms down to the elbows saying that this is Sunnat.

After wudhu, Hadhrat (RA) would first wipe his face, then his right hand followed by his left hand with a towel. Some people would even ask questions whilst Hadhrat (RA) was making wudhu. He would reply to these questions and would also recite his duas for wudhu. People regarded this as an appropriate time in which to ask Hadhrat (RA) some questions privately and Hadhrat (RA) would answer them happily without any reluctance. All of Hadhrat's time was spent profitably. No time of his was wasted.

Between Zuhr and Asr

As far as possible, Hadhrat (RA) would proceed to the *Musjid* before the azaan was called out, or immediately after the azaan was completed. He would then perform two rakaats Tahiyyatul *Musjid*, two rakaats Tahiyyatul wudhu and the four rakaats sunnat of Zuhr. At times, depending on the circumstances, he would only perform Tahiyyatul Wudhu and his sunntas or only the four sunnats of Zuhr. Normally, he would lengthen his sunnats. He would recite one or two paras of the Qur'aan in his salaah and would complete his sunnats just before the jamaat commenced. He would then perform his Fardh Salaah with jamaat, perform his sunnats and nafl and then go to his

room. He would take his bag containing his correspondence and begin replying to his mail. Sometimes, students and visitors would sit around him. Some would ask questions whilst others would engage themselves in tasbeehaat. When the bell rang, Hadhrat (RA) would take his bag and proceed to the Darul Iftaa, sometimes he would leave before the bell.

After his eye operation he started teaching Nasa-ee Shareef instead of Bukhaari Shareef. This lesson would take place after the Zuhr salaah.

Generally, Hadhrat (RA) would return to his room after the last period. If he did not have wudhu he would make a fresh wudhu. He would then go to the *Musjid* and perform the four rakaats sunnat of Asr. If he had time he would also perform two rakaats Tahiyyatul Wudhu and Tahiyyatul *Musjid.*

Hadhrat (RA) was very punctual in participating in the ta'leem of Fadhaail-e-Aamaal which was conducted after salaah in the *Musjid.*

Majlis after Asr

After the ta'leem, Hadhrat (RA) would return to his room. By now the entire room was filled to capacity as this was the actual time for Hadhrat's majlis. Students were free during this time and many of them would participate in the majlis with much enthusiasm. Some students ensured that they arrived early to get a place near Hadhrat (RA).

When Hadhrat (RA) would go to the room from the *Musjid*, all the students would stand up out of love and respect for him. Hadhrat (RA) disapproved of this. Haafiz Tayyab Saahib (db) would always be present in the majlis. A special place was reserved for him directly in front of Hadhrat (RA). If, for some reason, he was late and did not get a place at the front, Hadhrat (RA) would call him to the front. Many of the students would ask Haafiz Saahib (db) to pose questions on their behalf. These questions were related to Tafseer, Hadeeth, Fiqh, Usoolut Tafseer, Usoolul Hadeeth, Usoolul Fiqh, History, Seerah, Nahwu, Sarf, Sulook and other subjects. Hadhrat (RA) would always give a satisfactory answer to each question and would sometimes,

give the reference from his memory in the Arabic text as is mentioned in the kitaab. The students were always amazed at Hadhrat's ocean of knowledge.

Many people from far and wide would present their problems, difficulties and spiritual ailments to Hadhrat (RA) who would prescribe for them the best remedies for the worst spiritual ailments. Most of the time if they applied the advices of our Hadhrat (RA) correctly they were cured almost instantly.

Some asked for dua, others requested *damm* water whilst others asked for ta'weez. Hadhrat (RA) used to refer them to Hadhrat Moulana Ibraheem Pandor Saahib (db) who would give them the ta'weez that was requested. One unique habit of our Hadhrat (RA) was that whenever anyone requested duas and Hadhrat (RA) said, "I will make dua for you" or "He will Insha Allah get better" or "Use this medicine and read this dua" etc, that person would generally get cured. But if he said that whatever Allah Ta'ala wills will happen or you rather make dua, etc., generally that person would not get cured or would later on pass away.

If anyone came to Hadhrat (RA) expressing his difficulty in the path of sulook, Hadhrat (RA) would also prescribe for him a way to overcome this as well.

Hadhrat Moulana Irshaad Ahmad Saahib (RA), the muballigh of Darul Uloom Deoband, should also attend this majlis. His place was also reserved next to our Hadhrat (RA). Whilst he was alive, he would discuss with Hadhrat (RA) his experiences during his travels or if any salient points emerged during a debate he would discuss this as well. Hadhrat (RA) would sit quietly and listen responding when necessary. Those who attended Hadhrat's majlis would at times express their disappointment to Hadhrat (RA) as they hoped that he would conduct the majlis instead of Moulana Irshaad Saahib (RA) but Hadhrat (RA) always remained focused on Moulana and listened to whatever he had to say.

Hadhrat (RA) used to hold a tasbeeh in his hand and read on it. The asaatiza of the Darul Uloom as well as the local people attended the majlis. Hadhrat (RA) would make an effort to seat the asaatiza close to him.

At times Hadhrat (RA) spoke very little during the majlis. If someone asked him a question, he would answer and then resume his tasbeeh. If he was asked another question he would again reply and resume his tasbeeh once again. If no one asked any questions, Hadhrat (RA) would remain engaged in reading tasbeeh. Sometimes he would remain silent for long periods and sometimes the majlis would end with silence. At times, Hadhrat (RA) would ask the people if anyone wished to say something. He would jokingly say, "This is not a graveyard, ask whatever you wish."

Sometimes, during the majlis, Hadhrat (RA) would reply to his correspondence. At other times someone would read aloud the fataawa being compiled at that time and Hadhrat (RA) would listen attentively and correct it where necessary. Sometimes Hadhrat (RA) would even make the *bismillah* of a child or listen to the *khatam* of a child.

Everyone was treated equally in Hadhrat's majlis, rich or poor. Where one found a place to sit, he sat. No one was made to move for any reason. Everyone was given equal attention. Although, most of Hadhrat's attention was focused on the students, if a poor person was engaged in conversation with Hadhrat (RA) and a wealthy person arrived to meet him, he continued talking to the poor person and did not turn his attention away in the least.

If a villager arrived during the middle of the majlis and asked a question in his rural village accent, Hadhrat (RA) would not get upset. In fact Hadhrat (RA) liked the village accent.

Between Maghrib and Esha

The moment the azaan was called out, everyone would stand up and go to the *Musjid*. Often, Hadhrat (RA) joined the first saff. After performing his salaah with jamaat he would stand up and perform 6 rakaats of Awwaabeen Salaah wherein he would recite a minimum of one para.

After salaah, he would return to his room and attend to his correspondence or would engage himself in studying a kitaab. If he needed to retrieve a book, he would do so himself, read it, then return

it to the shelf himself. He never asked anyone to bring the kitaab for him or to replace it for him even when he needed to refer to the kitaab several times. Hadhrat (RA) was never lazy nor lethargic. In this way Hadhrat (RA) continued with his work. After writing down the fataawa, Hadhrat (RA) would request some of the *Ulama'* to check and correct it where appropriate.

If any of his students were present he would even present it to them to verify. Hadhrat worked until the azaan was called out for Esha. Thereafter, the dastarkhaan was laid out and all visitors present would partake of the meals, perform wudhu and go to the *Musjid.*

NB: Between Azaan and Jamaat there was a time of 40 minutes.

Bukhaari Shareef Lessons after Esha

After Esha, Hadhrat (RA) taught Bukhaari Shareef in the Darul Hadith. Many students would come eagerly to accompany Hadhrat (RA) from his room to the Darul Hadith. Hadhrat (RA) however, disliked walking with a group around him. The entire Darul Hadith would be filled to capacity. Students would with much anticipation wait for the lessons of Hadith to commence. One student would recite the ibaarat although sometimes many students commenced reading the ibaarat out of enthusiasm.

Often, Hadhrat's lectures were short but concise. The students were permitted to ask any questions they wished which Hadhrat (RA) would answer. Normally questions were written on papers and sent to Hadhrat (RA). Those questions which had no name written were not answered. During the lessons a sense of peace and tranquillity prevailed. Lessons terminated at around midnight.

The student's enthusiasm for khidmat

After the lessons, many students would arrive at Hadhrat's (RA) room eager to make his khidmat. They regarded it as an honour to get a chance to give him some comfort. Hadhrat's (RA) practise was to drink something cold. After a few sips, he would pass it on to the students who would all take a few sips for the barakah. Hadhrat (RA)

would then sit down and the students would start massaging his body and rubbing oil on his head. He would say jokingly, "Bhai, this sickness is contagious. One person starts and the others follow suit."

Whilst massaging Hadhrat (RA), the students would continue asking questions. Hadhrat (RA) would answer and would also (according to the occasion) joke and make everyone laugh. After a while, he would send everyone off to sleep. Others would also arrive and request Hadhrat's (RA) permission to massage him as they did not get a turn. After some time Hadhrat (RA) would make musaafaha with everyone and send them all off.

Majlis after Esha

After Esha, Hadhrat (RA) used to conduct a majlis. He would answer the fataawa or at times attend to his correspondence.

Haafiz Muhammad Tayyib Saahib (db) was very punctual at this majlis. Moulana Haamid Mia Saahib (RA), (the son of Hadhrat Moulana I'zaaz 'Ali Saahib (RA), who was an ustaadh at Darul Uloom also attended this programme. He would listen to the international news on the radio and narrate it to Hadhrat (RA) daily. As Moulana's voice was very unclear, people were unable to understand him properly. This would make them laugh. He would then repeat himself but was even more unclear than the first time. Finally, Haafiz Tayyib Saahib (db) would translate what he had said while imitating him and everyone would burst out laughing.

Most of the time, the students were present at the majlis. At about half past eleven, Hadhrat (RA) would meet everyone and send them off to sleep.

Consideration for guests

When a guest needed bedding, Hadhrat (RA) would personally attend to this and lay out the bedding for him. After he fell ill, he instructed the attendants to make the necessary arrangements for the guests. Thereafter Hadhrat (RA) would inspect whether these preparations were correctly done or not. He would also personally approach each guest to ask them if they needed anything. Hadhrat (RA) showed such

consideration to the guests that even after Hadhrat (RA) fell so ill and could no longer walk, he still went with the assistance of two attendants to see that the guests were comfortable.

Hadhrat (RA) gave special consideration to important guests. Only when he was reassured that their needs were taken care of, would he go to rest. Hadhrat (RA) had a habit of applying surmah to his eyes before sleeping which is a *Sunnah* of Rasulullah ﷺ. However, he could not manage this after he lost his sight.

Waking up in the early hours of the morning

Hadhrat (RA) would wake up at about 03:00am without disturbing the others. Some of the *khuddaam* attendants would sleep in his room specifically so that they could assist him in making wudhu, etc. but Hadhrat (RA) would wake up so silently that no one would hear him. He would even open and close the door without making any noise. After completing his wudhu, he would engage in Tahajjud Salaah enjoying those special moments in the early hours of the morning with his Creator. Thereafter, he would climb back very quietly into bed. At the time of Fajar, it would seem as though he spent the entire night asleep.

After the Fajar Azaan

Hadhrat (RA) would wake up a few minutes before the Fajar azaan, make wudhu and then briskly walk up and down the courtyard practicing on the aayah, واعدوا لهم مااستطعتم من قوة *(prepare yourselves against them to the utmost of your power)* whilst doing this, he would also engage in the tilaawat of the Qur'aan or reciting some tasbeeh. Initially, Hadhrat (RA) would call for those who wished to take *bay't* after the Fajar azaan but before the Fajar Salaah commenced. Later this time changed to after Fajar. Once the sunnats for Fajar were performed, Hadhrat (RA) would sit in his place and read tasbeeh. He disliked anyone talking or making khidmat at that time.

Many of the zaakireen would enter the room and engage in *Zikr*. Hadhrat (RA) would place his special *tawajjuh* (focus) on those

engaged in *Zikr* who would experience a unique form of peace in their hearts. Thereafter, Hadhrat (RA) would enter the *Musjid* which was also filled with people making *Zikr* and tilaawat. It was such a unique sight. One would immediately experience peace of mind.

Chapter 11

The Day of Jumu'ah

Visiting Mazaar-e-Qaasimi (Graveyard in Deoband)

After breakfast on Friday, Hadhrat (RA) would visit the local graveyard in Deoband. Many visitors and students would wish to accompany Hadhrat (RA) but he did not permit them. He would suggest that they go either before or after him. He disliked walking with a crowd around him. On the way, he would stop and meet Moulana Saeed Ahmad Saahib (RA), the grandson of Hadhrat Moulana Rasheed Ahmad Gangohi (RA) who was famously known as Bhaijee.

On his return he would stop for a while by the residence of Hadhrat Sheikhul Islaam, Moulana Husain Ahmad Madanai (RA). If Moulana As'ad Madani (RA) or Moulana Arshad Madani (db), the sons of Hadhrat Moulana Husain Ahmad Madani (RA) were around, he would also meet them for a few minutes. Sometimes, Hadhrat (RA) would also go to meet Moulana Muhammad Saalim Saahib (db), the son of Hadhrat Qaari Muhammad Tayyab Saahib (RA). Thereafter, he would return to his room, attend to some of his correspondence and then prepare himself for the Jumu'ah Salaah.

Preparation for Jumu'ah

Hadhrat (RA) would use a mirror and a pair of scissors to trim his moustache. He always cut it so short that it appeared as though he had shaved it out. If his beard had grown more than a fist in length, he would trim it as well. Hadhrat (RA) never trimmed the hair on his cheeks, throat or the hair below the bottom lip.

He would then clip his nails with a nail clipper. Hadhrat (RA) was very particular about clipping his nails according to the *Sunnah.* He always started with the shahaadah finger of the right hand and ended with the thumb of the right hand so that he could practice on the *Sunnah* of commencing with the right and ending on the right. He would clip his toenails from the small toe on the right foot and end with the small toe on the left foot. Hadhrat (RA) always did this himself until he fell seriously ill.

Thereafter, he would make ghusal using hot water during the winters. He would use soap and thereafter a towel to wipe himself. Most often he changed into clean clothes on returning to his room. He would use lots of itr, and also apply it on anyone who was present. According to the different seasons, Hadhrat (RA) used musk, shamaamatul 'ambar, 'oud, and khas (names of the different itr).

Immediately after zawaal, Hadhrat (RA) would enter the *Musjid* and perform two rakaats Tahiyyatul Wudhu, two rakaats Tahiyyatul *Musjid* and Salaatut Tasbeeh wherein he would recite those surahs that commence with Sabbaha or Yusabbihu. Thereafter he would perform the four rakaats *Sunnah* of Jumu'ah.

After Jumu'ah

After the Jumu'ah Salaah, Hadhrat (RA) would return to his room with the students and the guests. Thereafter, Hadhrat (RA) would conduct a majlis before partaking of meals. A dastarkhaan (table cloth) would also be laid for special visitors.

Sometimes after the Jumu'ah Salaah, Hadhrat Mufti Nizaamuddeen Saahib (RA) would join Hadhrat (RA) for meals. Hadhrat (RA) would seat him next to himself. The conversation

between these two buzurgs was so enjoyable that those present would be gripped. After meals, those visitors who were leaving would make *musaafaha* (shaking hands) and at times *mu'aanaqah* (embracing). When Hadhrat (RA) had become so weak and was unable to stand on his own, he would stand up with the support of two people to make *mu'aanaqah* (embrace).

Hadhrat's visitors consisted primarily of *Ulama'* and students, hence the atmosphere was amazing. Once all the visitors had left, Hadhrat (RA) would rest for a while and would wake up about half an hour before the Asar Salaah.

Durood Shareef after Asar

Immediately after the Asar Salaah, without standing up, Hadhrat (RA) would engage himself in reciting the masnoon durood shareef 80 times. The following announcement was always made after the Fardh Salaah. "It is mentioned in the Hadith that whomsoever reads this durood 80 times after the Asar Salaah, 80 years of sins are forgiven and he receives the reward of 80 years ibaadah."

أَللّٰهُمَّ صَلِّ عَلٰي سَيِّدِنَا مُحَمَّدِنِ النَّبِيِّ الْأُمِّيِّ وَ عَلٰي

اٰلِهٖ وَسَلِّمْ تَسْلِيْمًا

Almost all the musallis would sit thereafter and recite durood shareef. Thereafter the majlis would take place.

Initially, when there were few visitors, Hadhrat (RA) spent his time between Asar and Maghrib on a Friday in *Zikr*-e-Jahri.

Chapter 12

Iftaa

Allah Ta'ala had blessed Hadhrat Mufti Saahib (RA) with an exceptionally profound understanding of *Deen* which very few possessed. After formal studies, Hadhrat (RA) spent most of his time in Fataawa and in answering queries.

Allah Ta'ala also favoured Hadhrat (RA) with deep insight into every aspect of life and was also very knowledgeable regarding modern day inventions, changing of conditions, etc. He was the head of both the Darul Iftaas in Sahaaranpur and Deoband. Thousands of Muftis had learnt at his feet who are presently responsible for many Darul Iftas worldwide.

Faqeehul Ummah and Mufti-e-A'azam

To date 32 volumes of his fataawa have been compiled which is famously known as Fataawa Mahmoodiyah. Most of the Muftiyaan-e-Kiraam (honourable Muftis) throughout the world refer to this Fatwa kitaab. It was because of Hadhrat's sincerity and special dedication towards Fataawa that he eventually became well known throughout the world as Faqeehul Ummah and Mufti-e-A'azam, Hind.

Our Akaabir's reliance on Hadhrat's Fataawa

Most of our Akaabir had great confidence in Hadhrat Mufti Saahib's (RA) fataawa. Great *Ulama'* like Hadhrat Moulana Abdul Qaadir Raipuri (RA), Hadhrat Moulana Muhammad Ilyaas Saahib (RA), Hadhrat Moulana Muhammad Zakariyya (RA) had appointed him to head the department of Fataawa in Mazaahirul Uloom, Sahaaranpur.

It was again because of this confidence that the elders of Deoband, Hadhrat Moulana Qaari Tayyab Saahib (RA), Hadhrat Mufti Mahdi Hasan (RA), Hadhrat Allamah Ibraheem Balyaawi (RA) and others had recalled Hadhrat (RA) from Kanpur to teach in Deoband. When the opinions of various Muftis differed, Hadhrat Mufti Saahib's (RA) view was taken as final.

Sheikhul Hadith, Hadhrat Moulana Muhammad Zakariyya Saahib (RA) would always refer to Hadhrat Mufti Saahib (RA) if he needed to research any *mas'alah*and whatever decision was taken by Hadhrat Mufti Saahib (RA) was always regarded as final.

When Hadhrat (RA) moved to Deoband, Hadhrat Sheikh (RA) insisted that all the important Fataawa in Mazahirul Uloom, Sahaaranpur be first signed by Hadhrat Mufti Saahib (RA). Mufti Abdul Aziz Saahib (RA) and Mufti Yahya Saahib (RA) were both commanded to go Deoband to discuss the important fataawa with our Hadhrat (RA) and only when they had his signature on the fatwa should it be sent off to the questioner. Mufti Yahya Saahib discussed important Fataawa with Hadhrat (RA) even when he was in Kanpur.

It was Hadhrat's (RA) habit to go to Sahaaranpur every Thursday. Mufti Yahya Saahib (RA) would gather all the important Fataawa and discuss it with Hadhrat (RA) when he arrived. Only then would he write out the answers to the queries and send them off.

Firmness

Whenever Hadhrat (RA) reached a conclusion regarding a *mas'alah*, he remained very firm on it. He never altered his stance unless it was evident to him in the light of the Qur'aan and Hadith, that his

opinion was incorrect. He was also never over-awed with personalities.

Once, Hadhrat (RA) had given a fatwa with regard to a certain *mas'alah* while Hadhrat Moulana Thaanwi (RA) had given a different ruling regarding the same *mas'alah*. When Hadhrat Thaanwi's (RA) fatwa was brought to Hadhrat (RA), he was not over-awed with the fatwa because of the personality that wrote it. He first enquired about the context in which the question was posed to Hadhrat Thaanwi (RA) regarding the matter. He discovered that it differed to the situation related to him.

Retracting Fataawa

In the same vein, Hadhrat (RA) was never stubborn on any fatwa that he had given. On several occasions he would show his fatwa to the *Ulama'* and if in the light of the *Shari'ah* they corrected it or suggested some correction, he would gladly accept this and immediately retract his fatwa. He would thereafter announce that he has retracted his views regarding this fatwa.

One such incident occurred where Hadhrat (RA) had said that it is a *Sunnah* at the time of nikah for the girls party to extend the invitations and he substantiated this with a Hadith from Musannaf Abdur Razzaaq. Later, someone explained to him that this Hadith was weak and could not be used as a proof. After verifying this, he immediately announced his mistake and retracted his fatwa. He also asked the editor of "Ar Riyaadhul Jannah" to publish it in his monthly magazine.

Extreme precaution in issuing Fatwas of Kufr

The issuing of a fatwa of kufr is a very delicate issue. The Fuqaha-e-Kiraam were extremely cautious in this regard. Hadhrat Mufti Saahib (RA) was equally very cautious in issuing a fatwa of kufr.

If anyone asked him whether a Muslim became a Kaafir through any of his actions, Hadhrat (RA) would endeavour to make an excuse and find an interpretation to save his Imaan.

One who showed a fist to the sky

Once a person asked a ruling on whether, a person in anger, points his fist towards Allah Ta'ala be deemed a kaafir or not. Hadhrat (RA) replied that such a person is not a kaafir. If he did not believe in Allah Ta'ala then why did he point his fist to the sky? By pointing his fists in anger to the sky, he is admitting, that he has his limitations and is totally helpless.

The one who said that the name of Allah is more bitter than tobacco

Once, someone asked Hadhrat (RA) about a person who went to buy tobacco from a shop. The customer, after tasting it, requested something more bitter. The shopkeeper showed him another brand which was stronger. On tasting this he requested something even more bitter to which the shopkeeper replied that more bitter than this is the name of Allah Ta'ala. What is the ruling regarding such a person? Is he still a Muslim?

Hadhrat (RA) replied that perfection in taste and quality in tobacco depends on its bitterness. This person was trying to establish the perfection in Allah Ta'ala's name. Allah is perfect and flawless. Besides Allah, every creation has flaws and defects, hence he cannot be called a kaafir. However, he should try and refrain from using such words in the future.

A poem regarding Jawaahir Laal Nehru

Once, a poet sang the following poem regarding Nehru.

کشتی ،ہندوستان کے ناخدا پائندہ باد

اے جواہر لال نہرو تا قیامت زندہ باد

May The Captain Of The Ship Of India live very long
O Jawaahir Laal Nehru May You Live Till The Day Of Qiyaamah

Some of the students asked Hadhrat (RA) what is the ruling regarding such a poet. Hadhrat (RA) replied, "This is not a dua but a curse upon him. They are making dua for him to live until Qiyamah. In the Hadith it is mentioned that before Qiyaamah, all the believers will pass away. There won't be any good people left. The worst of people will remain. Qiyaamat will eventually come upon them (the kuffaar). Hence, in actual fact they are cursing him."

Chapter 13

Hadhrat's intelligence and wit

Allah Ta'ala had blessed our Hadhrat (RA) with unique intelligence. When anyone presented a *mas'alah* (query) to him, he immediately understood the entire *mas'alah* from all dimensions in such a way that all the various possibilities would immediately come to mind.

The following are some examples that portray his extraordinary intelligence.

Someone once asked him a question concerning a man and his son who were murdered in a village. The murderer had placed the sons head on the father's body and the father's head on the son's body. The entire family were extremely grieved at this tragedy. A buzurg (saint) was passing through this village and on seeing the plight of this family made dua that the father and son should once again be brought to life. Thereafter, he stood in front of both bodies and said, *"Qum Bi Iznillah"* Wake up with the permission of Allah Ta'ala. Both bodies were resurrected but the father rose with the son's head and the son woke up with the father's head.

The question was now put forward to Hadhrat (RA) regarding the mother of this boy, "Whose wife is she?" Hadhrat (RA)

immediately replied. “Neither, because the moment her husband passed away, her nikaah terminated immediately.”

The person then asked Hadhrat (RA) the following:

Questioner: “What is your proof for this?”

Hadhrat (RA): “Hidaaya, Vol 2, Page 298. It is written that Nikah is terminated with death. Now, you may ask, who must she marry after her iddat?”

Questioner: “Yes who must she now marry?”

Hadhrat (RA): “She cannot marry either of them. She may, however, marry a third person.”

Questioner: “Who will she marry now?”

Hadhrat (RA): “She can now marry you or me.”

Questioner: “She wants to marry her old husband.”

Hadhrat (RA): “In that case bring both men to me. I will once again cut off their heads and return them to the original bodies.”

This person left and never returned which proved that the whole story was nothing but a fabrication.

The Crescent of Eid

Once Hadhrat (RA) mentioned, “It was the 29 Ramadhaaan and we were in I’tikaaf at the Chatta *Musjid*. I asked the people to search for the Eid moon. People climbed onto the roofs to search for the moon before Maghrib. After Maghrib, I once again asked them to look for the moon. A person stood up and said, ‘I saw the moon.’ I questioned him, ‘Who saw it?’ He replied, ‘I saw it.’”

I then asked, “Did you see it before or after Salaah?” He replied, ‘Before Salaah.’ I then asked, “Did you inform anyone of the sighting?” He replied, “No.” I said to him, “The Eid moon is not so insignificant that by just looking at it you keep quiet.”

Hadhrat (RA) rejected his testimony on the basis that many others had climbed onto their roofs and searched for the moon but

not a single person saw it. It was impossible that he saw the moon, entered the *Musjid*, performed his salaah and kept quiet about it for all that time.

Objection regarding the Qur'aan being the Book of Allah Ta'ala

Hadhrat (RA) mentioned, "Once, I had to deliver a lecture somewhere. Men and women were both present for the talk. After the lecture, a man stood up and requested that his wife wished to ask a question but on condition that he is not present. I replied, "That is your decision. However allow my companions to be with me and she will have to be behind a curtain." He accepted this request and a time was stipulated.

The query was as follows, "I have posed this question to many *Ulama'* but no one has provided me a satisfactory answer. Everything in the Qur'aan is correct. However, I have a doubt whether the Qur'aan really came from the heavens or not. I feel that Rasulullah ﷺ had gathered whatever he felt was necessary and beneficial for the ummah and this compilation is now in the form of the Qur'aan. Rasulullah ﷺ only mentioned that it is revealed from the skies to put people at ease so that they will accept it easily."

I immediately told her to "stop" and then asked her, "Have you ever read any books on Seerah?" She replied, "Yes, I have studied extensively on the Seerah both in Urdu and English."

I told her, "Now I very well understand where this confusion occurred." I posed a second question to her, "In the books of seerah you must have found two distinctive qualities of Rasulullah ﷺ, one was his extreme honesty and the other was his superior intelligence." She replied, "Yes, I have found both these qualities." I said, "That clarifies everything and your question has been answered?" She replied, "No. Please elaborate."

I explained to her, "To say, that a book has been revealed from the sky, when it was not, is against honesty. An honest person will never say such a thing. You may be able to appease the people for some time by lying to them, but when the truth surfaces, everyone

will lose confidence in you. Hence there is no benefit. In the same vein, a person of intelligence will not do such a thing. He will obviously ponder over the consequences of a lie."

She kept quiet for some time and then said, "Now my doubts have been cleared. I am completely satisfied and my doubts are cleared."

Forcefully feeding pork to someone

Someone asked Hadhrat (RA) the following question, "There was once a drunken person lying down in a dirty gutter. Some Hindu came by and forcefully put some pork into his mouth. What is the ruling then in this regard?" Hadhrat (RA) replied, "I can't understand why you are only inquiring about the pork and not the liquor whereas both are haraam." The person left the room immediately as he realised that Hadhrat (RA) had caught him out.

Seeing Rasulullah ﷺ in a dream

Once, Hadhrat Sheikh (RA) wrote to many people asking whether seeing Rasulullah ﷺ in a dream is more reliable or seeing him in a wakeful state more reliable. Everyone replied giving their opinions. Eventually, Hadhrat Sheikh (RA) asked Hadhrat Mufti Mahmood Saahib (RA), who replied that seeing Rasulullah ﷺ in a dream is more reliable. Hadhrat Sheikh (RA) asked why and Hadhrat (RA) replied, "There is a guarantee for this. Rasulullah ﷺ has mentioned, 'Verily Shaytaan cannot take my shape. Whoever sees me in a dream has definitely seen me.'"

Hadhrat Sheikh (RA) asked, "Does Shaytaan have the ability to take Rasulullah ﷺ shape in a wakeful state?" Hadhrat (RA) replied, "No. He cannot do this even in a wakeful state. However, one may be able to imagine some thoughts in the mind. This possibility exists in a wakeful state only and is not possible in a dream."

I am not a Muslim, repeat all your Salaah

Hadhrat (RA) says, "There was once a student who used to make imaamat in one of the masaajid in Deoband. After he completed his studies and returned home, he wrote a letter to the trustees of the *Musjid* saying, 'I was not a Muslim. The salaah that the people performed behind me is invalid and must be repeated.' The people naturally were worried and came to ask me what to do. I advised them not to repeat any salaah as the opinion of such a wretched person cannot be accepted. In principle, the word of a kaafir cannot be accepted thus there is no need for anyone to repeat their salaah."

The difference between Jamaat-e-Islaami and Islaami Jamaat

Once, a person came to Hadhrat Mufti Saahib (RA) saying, "I am connected to the Jamaat-e-Islaami group." Hadhrat (RA) replied, "I belong to the Islaami Jamaat group." This person asked, "What is the difference?" Hadhrat (RA) replied, "You people have given importance to your jamaat first and Islam you have put second whilst we have given preference to Islaam first and then our jamaat."

The Baby Beard

Once, a student asked Hadhrat (RA) regarding the shaving of the baby beard i.e. the hair below the bottom lip. Hadhrat (RA) replied, "Did you ever see a baby being separated from its mother?" In this beautiful manner Hadhrat (RA) answered this student making him undertand the *mas'alah* correctly.

Chapter 14

Hadhrat's Mail

1. Whenever Hadhrat's mail arrived, he would glance at it first and then separate his personal mail from the *istiftaas* (questionnaires). He would write the letter *faa* on the envelope if it was a query and then he would write the letter *meem* once it was answered. The *faa* indicated that it was a fatwa and the *meem* indicated Mahmood, which was Hadhrat's (RA) name. Hadhrat (RA) had two plastic packets, one for his personal mail and the other in which he kept the fataawa. Both these packets were kept in a leather bag. Whenever he had a chance, he would answer his mail. This bag always remained with him whether on the bus, train, at home or on a journey. The mail that was answered was kept separately from the ones that were still to be answered.
2. Hadhrat (RA) would first answer the *istiftaas* (queries) and then he would answer his personal letters. However if he could not answer a fatwa immediately due to the query being very complex or if he needed to refer to other kitaabs, he would first answer his own letters and then see to the queries.
3. Hadhrat (RA) would not rush to answer any query, no matter how many kitaabs he had to refer to. After being completely satisfied, then only would he write down the answer.

4. Often, Hadhrat's (RA) replies were short but comprehensive. He only gave a lengthy reply when an answer needed much explanation. (Some of the fataawa had taken the shape of a booklet.)
5. He would write the text very clearly so that the person making the query would have no doubts. Hadhrat's handwriting was also very neat.
6. Hadhrat (RA) would answer the queries in the order that he received them except in an emergency. If someone desperately needed an answer urgently then only would Hadhrat (RA) answer the query first.
7. He would try to complete all his correspondence on the day that he received them. He always remained concerned about this. Once in Sahaaranpur, the principal asked Hadhrat (RA) to accompany him on a journey the following day. As Hadhrat (RA) had a large amount of fataawa to complete, he spent the entire night completing it and then left early the next morning after submitting in all the fataawa at the Darul Iftaa.
8. Hadhrat (RA) did not base his replies merely on the principles of Fiqh but he would find a clear example in the books of the Fuqahaa regarding the *mas'alah* (query) that was asked. At times he would read through 20-50 pages until he found that particular *mas'alah* even remaining awake at night on several occasions. It was amazing to see the happiness and joy on his face when he found the text. Once, many days had passed with Hadhrat (RA) searching for a certain masalah but unfortunately he could not find it. With this concern, he slept and on awakening he found that the retina of his eye was detached. When the doctors examined him they diagnosed that heavy strain had been put on the eye which had resulted in the retina tearing away and this strain was caused through deep thought and concern. It was because of this worry, concern and effort that slowly Hadhrat's (RA) eyes began to deteriorate. He had lost the retina in one eye and later on in the other eye as well. Subsequently both eyes were operated on. Hadhrat (RA) had

vision in one eye but did not have any vision in the other. After a few years both eyes were operated for cataract as well. Despite all of this, he would say, "*Al-hamdulillah* I do not have any regret that I did not use these eyes. *Al-hamdulillah* I had taken great work from them.

9. When answering a fatwa, Hadhrat (RA) remained very focused and did not like to turn his attention towards anything else. He did not even like to greet anyone whilst writing the fataawa.
10. Hadhrat (RA) had a passion for answering fataawa and deemed it to be one of the main purposes of his life. He was always happy when he was engaged in answering fataawa and was prepared to sacrifice his life for this. Once, there was a severe tremor and everyone ran out of the Darul Ifta fearing that the buildings may collapse. Hadhrat (RA) however, continued answering the fataawa very calmly. When someone enquired from Hadhrat (RA) why he had not run out, he replied, "I was worried that if I ran out immediately, the fatwa would have been left incomplete. Thus I thought that I rather complete the fatwa before I leave."
11. Hadhrat (RA) would always show his fataawa to other *Ulama'* even though they were his students. If anyone suggested some change to the fatwa and it appealed to Hadhrat (RA), he would happily alter it, or would explain why he had written it in that way.
12. Hadhrat (RA) was very particular about sending out the replies immediately upon completion. He would insist that the scribe note it down quickly in the Fatwa register and post it immediately. If there was a delay in recording the fatwa in the register or posting it off, Hadhrat (RA) would get very upset and would even admonish those responsible. Once a student forgot a letter in one of his books. Days later he saw the letter and fearing Hadhrat (RA)'s displeasure he discreetly put it with all the other letters. When Hadhrat (RA) discovered the letter he expressed his anger to the students asking them who is responsible for this. "Do you know what important questions are asked in these letters? The person must be waiting patiently

for the reply. This is totally incorrect. Please ensure that this is never repeated in the future." On another occasion, a student lost a letter. Hadhrat (RA) searched for it but could not find it anywhere. Eventually, he requested for the register from the post office to see what mail had been received. From this register he located the name and address. Hadhrat (RA) immediately sent a letter to the questioner mentioning that the questionnaire had been misplaced, requesting him to please resend his query. Hadhrat (RA) was only relieved once the question arrived for the second time and the answer was sent off.

13. Hadhrat (RA) insisted that the scribes write down the entire fatwa in the Fatwa register and not just the summary.
14. Hadhrat (RA) always wished that all the Muftis in the Darul Ifta should reach a consensus regarding the masaail. Therefore, he encouraged that each fatwa be passed by every Mufti in the Darul Ifta. If anyone raised an objection or if there was a mistake, then it would be corrected immediately.
15. Hadhrat (RA) also desired that everyone's hearts at the Darul Ifta be united. Thus, Hadhrat (RA) would buy tea for everyone which everyone would partake of, engaging in light hearted conversation. In this manner the hearts were united and if there were any ill feelings, this would also be eradicated.
16. Hadhrat (RA) was famous for his fataawa and the manner in which he presented it. Anyone who glanced at the fataawa would immediately conclude that the person who wrote this fatwa is indeed a man of deep knowledge. He was able to condense an entire ocean of *ilm* in just a few words. Despite this, his humility was such that if at any time he was asked a question to which he did not have an answer, he would clearly state, "I do not know the answer to this." He would never feel ashamed to say that he did not know something. Indeed, this is a special quality of the people of knowledge. Rasulullah ﷺ has said, "Indeed, it is a sign of a man of knowledge that he will say for something that he does not know, "I don't know."

17. If anyone sent a Fatwa to Hadhrat (RA) to sign, he would only sign it once he was completely satisfied with the answer. Once, Hadhrat Mufti Nizaamuddin Saahib (RA) wrote a fatwa and sent it to Hadhrat (RA) to have it signed and approved. Hadhrat (RA) was not completely satisfied with the answer, hence he excused himself very respectfully and did not sign it. This may have occurred on several occasions. At times he would write a note at the end of the fatwa expressing his view. However one particular fatwa has been preserved which is as follows;

The Fatwa of Mufti Nizaamuddin Saahib (RA)

Bismihi Ta'ala

My Respected Hadhrat

Assalaamu alykum

I have written this fatwa to the best of my ability. Please go through it and if you find any errors, do note them down, as it will only be a pleasure for me to rectify my mistakes.

Was Salaam
Your Slave
Nizaamuddin

The Answer of Hadhrat (RA)

Bismihi Ta'ala

Hadhrat Wala (May the Earth and the Sky shine with your knowledge)

Assalaamu alykum wa rahmatullahi wa barakaatuhu

I went through the entire fatwa. This lowly servant has no knowledge of the art of science and I have not studied it thus I was unable to understand it correctly. If I sign the fatwa without understanding it you will also disapprove of it. This will result in it being defective rather than effective.

Was Salaam
The dust under the shoes of people - Mahmood

Chapter 15

Teaching the Iftaa Students

In Darul Uloom Deoband, students who enrol for iftaa are separated into groups among the different Muftis. They then study the books of iftaa under the respective muftis. All the students participate collectively in the lessons but sit in their allotted groups under the supervision of the different Muftis when learning how to answer fataawa.

Hadhrat Mufti Saahib (RA) taught **Al-Ashbaah wan Nazaair** and **Rasmul Mufti** (names of two kitaabs) and would sometimes also teach **Qawaaidul Fiqh**. During the lesson, Hadhrat (RA) would deliver a short lecture in such a comprehensive manner that the kitaab was easily understood. He would explain each *mas'alah* with examples so that the students would understand the lesson properly. In-between lessons, Hadhrat (RA) would sometimes joke or recite some poetry so that the pupils would not become tired or bored.

Hadhrat (RA) would prepare questions for the students and guide them on how to answer them. He would also recommend relevant books for them to use as reference. Hadhrat (RA) would then go through the answers carefully and correct the students where they may have erred. During the course of the year, Hadhrat (RA) would buy various important reference books and distribute them among the

iftaa students. If any student was poor, he would even purchase a set of Shaami for him [which consists of 10 volumes].

Besides books, Hadhrat (RA) would also see to the various needs of the students. At times he would arrange for their boarding and lodging. Hadhrat (RA), on many occasions, would hire a room for those students who were not formally enrolled in the Darul Uloom but wished to study under him and arranged meals for them too. He would arrange medication for those pupils who fell ill. Eventually, the students were so informal and comfortable with Hadhrat (RA) that at times they would even demand mithai from him which Hadhrat (RA) would buy and distribute amongst them. There was no barrier between them and without any hesitation, they asked Hadhrat (RA) whatever they wished. They became so comfortable and close to Hadhrat (RA) that they were able to confide in him matters which they would never confide in anyone else. Hadhrat (RA) would advise and guide them in a beautiful manner.

Islaah of the students

Together with teaching them iftaa, Hadhrat (RA) was also concerned about their islaah and self reformation. He would guide them to take ba'yt at the hands of a buzurg. If anyone of them asked Hadhrat (RA) to take *bay't* at his hands, he would first refer them to other *buzurgs.* If they still insisted on taking *bay't* at his hands he would tell them to first make *istikhaarah.* If after making *istikhaara,* they still insisted, then only would he initiate them into *bay't.* He would then prescribe a certain amount of *Zikr* for them. In this manner, he would train them in making *Zikr.* After completing their studies, he should increase their daily *Zikr.*

The iftaa students would write their examinations at the end of the year. Hadhrat (RA) preferred that their exams be taken at least ten days after Ramadhaan so that they became familiar with the masaail related to Ramadhaan and the sighting of the moon. Unfortunately, this desire of our Hadhrat (RA) could not be put into practice and exams took place in Sha'baan. Thereafter he suggested that the iftaa

course be increased to two years. The Madrasah authorities also approved of it.

After the exams, students were given a *sanad* (certificate) from the Darul Uloom which Hadhrat (RA) would sign. He never issued a separate or personal certificate on his behalf as Hadhrat (RA) was not in favour of this. He would always narrate to those students who desired certificates and *sanads*, the incident of Hadhrat Thaanwi (RA).

When the Madrasah had decided to issue the *sanad* and tie the turbans on their heads, Hadhrat Thaanwi (RA) and his classmates requested the madrasah to cancel this, as doing so for such "unworthy persons" would bring great disrepute and disregard to the madrasah.

If anyone asked Hadhrat (RA) for a sanad, he would say, "I do not even possess a small piece of paper proving my sanad. No one has ever asked me if I have a sanad and it is in this manner that I have passed my entire life."

Hadhrat (RA) would advise the students after completion, to be punctual on their *maamoolaat* and would emphasise that they begin teaching in their home towns. He would at times even find a suitable place for some of his special students. He always showed concern for all the students and would enquire about them from visitors. He would sometimes speak to the people in charge of the madaaris to retain some of his students as *asaatiza* and to allow them to teach some of the primary kitaabs even if it meant their teaching without a salary. Hadhrat (RA) would advise those students who managed to open their own madaaris, on how to run it. He would even send them large amounts of money to purchase all the necessary kitaabs.

If anyone returned to him for *islaah* and reformation, Hadhrat (RA) would become extremely happy and attended to them in a very kind and compassionate manner.

Once a student who had established a relationship of *islaah* with Hadhrat (RA) had lost contact with him after completion. After some time he thought of Hadhrat (RA) and sent him a postcard asking about his health, etc. Hadhrat (RA) replied to his letter and began the letter with the following poem:

بہت مدت میں لائے ہو تشریف

خوش تو ہیں آپ کے مزاج شریف

After a very long time you have come
I hope that you are well

This motivated him to come back to Hadhrat (RA). *Al-hamdulillah* he is presently serving *Deen* in a very great capacity in his area. There are many examples like this.

Applying different methods to create an enthusiasm for Fiqh and Fataawa

Hadhrat Mufti Saahib (RA) made a concerted effort on the students on how to answer fatwa. Hadhrat (RA) encouraged the students greatly and guided them on how to find the correct masaail. Despite his weakness and old age, he would stand up several times and retrieve the various books from the shelves himself to explain to the students how to find the masaail.

He used to say that in order to gain mastery in Fiqh, one must study Badaaius Sanaaie, Shaami, Fathul Qadeer, Zailaee and the commentary of Kanz completely from cover to cover with full understanding.

He would say, "To understand the usool, study Badaaius Sanaaie, For juzeeyaat, study Shaami. Study Fathul Qadeer to understand the different proofs for the masaail and study Zailaee to learn how to extract the masaail from the ahaadith."

Hadhrat (RA) also used to say that if you wish to attain a mastery in tafseer, then study Tafseer-e-Mazhari, Tafseer-e-Azeezi, Roohul Ma'aani, Ahkaamul Qur'aan (Jassaas) and Imaam Raazi's Tafseer-e-Kabeer.

Preparing the students for Firqah-e-Baatila (Deviated Sects)

Hadhrat (RA) also spent much of his time refuting the different baatil groups that reared their heads from time to time. He also encouraged the students to do similar work. Hadhrat (RA) would explain the false beliefs and the answers to them in a very remarkable way. He would even explain in great detail incidents of our akaabir and the debates that they had with the different groups. Hence, many of the students who studied iftaa under Hadhrat (RA) would also pay great attention to defending Islam against these corrupt groups.

Al-hamdulillah today there are many *Ulama'* and Muftis throughout the length and breadth of India as well as other parts of the world who were fortunate enough to study under Hadhrat (RA) and are now serving the Darul Iftaas in their areas. In fact the Darul Iftaas of Darul Uloom Deoband, Mazaahirul Uloom Sahaaranpur, Shaahi Muraadabaad, Jaamiah Islaamiyah Dhabel, Jaamiah Islaamia Hathorah and many, many Darul Iftas all around the world are being serviced by the students of our Hadhrat (RA). It was through the mashwarah and guidance of our Hadhrat (RA) that today all his students are serving as the senior Muftis in these institutions.

Poetry

Hadhrat Mufti Saahib (RA) had not formally studied the art of poetry with any ustaadh. Whilst learning Faarsi, his ustaadh, Hadhrat Moulana Abdur Rahmaan Kamelpuri (RA) initiated him to learn poetry. It was then that Hadhrat (RA) read through a few books on his own without the assistance of an ustaadh.

Eventually, Allah Ta'ala blessed him with such mastery in poetry that he was able to compose poems spontaneously. His poetry depicted the greatness of Allah Ta'ala and the love of Rasulullah ﷺ in such a way that it seemed as though he had condensed the entire ocean into just one cup.

When listening to the poetry of our Hadhrat (RA), one is immediately reminded of the poets of the past. In no way is his poetry

of a lesser standard than theirs. A complete book with the title, "Armughaan-e-Ahle dil" has been published with all Hadhrat's (RA) poems.

It was amazing to see Hadhrat (RA) recite poem after poem, each one with a different meaning and flavour. Every poem of his was filled with a deep sense of meaning which at times would bring tears to the eyes of the listeners. His memory was so profound that as soon as he composed a poem he never forgot it. Hadhrat (RA) himself never recorded any of his own poetry although his students and mureeds eventually made a compilation.

Every poem showed signs of his great love for Allah Ta'ala. It was the fire of the love of Allah Ta'ala in his heart that allowed the poetry to flow from his tongue. If one wishes, one may read through Hadhrat's book, Naghmaa-e-tauheed which contains 50 such poems or Shaahid-e-Qudrat which contains 80 poems. Every line translates the love of Allah Ta'ala that burned in his heart.

He remembered the poems of others and would recite it at the appropriate occasions. He once suggested a correction to a poem of his ustaadh, Hadhrat Moulana As'adullah Saahib (RA). Moulana (RA) was very happy with it and mentioned that his mind had never went there.

Some of Hadhrat's poetry will be transcribed at the end of this book, *Insha Allah.*

Chapter 16

Adherence to the *Sunnah*

Passion for the Qur'aan-e-Majeed

One's love for Allah Ta'ala naturally expresses itself in the abundant recitation of the Qur'aa-e-Majeed. How else can one express his love in this world? When a lover cannot meet his beloved, he takes solace in the speech and the name of the beloved.

The fire of love that burned in the heart of our Hadhrat (RA) was fuelled with the Qur'aan-e-Majeed. There is a famous Arabic saying that, *"Whoever loves something, will always speak about it."* Hadhrat (RA) had such a relationship with the Qur'aan Shareef that its recitation was always on his tongue. On journey too, Hadhrat (RA) would always remained engaged in the tilaawat of the Qur'aan. He used to recite slowly with tajweed and ponder over the deep meaning of the Qur'aan. He used to travel on foot from Sahaaranpur to Gangoh (which was 28 miles apart). Once, someone asked him, "What time was used to travel to Gangoh?" He replied, "I don't know of the time, but I can easily say that I read 20 to 22 paras in that time." He should leave Saharanpur at Fajr time and reach Gangoh well before Jumu'ah."

Hadhrat (RA) also had a habit of reciting one Qur'aan daily. He would recite half the Qur'aan in salaah. For hours he would be

absorbed in its recitation. Witnessing his recitation in Salaah would aliven the meaning of “قرة عيني في الصلوة” (the coolness of my eyes is in salaah) would be before us. We could now really understand the meaning of “أرحني يا بلال” (O Bilaal, grant me peace with salaah).

When we saw Hadhrat (RA) performing salaah, we felt as though he was completely cut off from this realm and that he was connected with his beloved Allah Ta’ala. Towards the latter portion of his life when he became so ill and weak that whilst walking or standing, he would feel dizzy but when engaged in salaah, he would feel peace and tranquillity. He would also feel a certain kind of freshness and alertness. Once during his old age and sickness, Hadhrat (RA) mentioned that for him to rise from sajdah was more difficult than climbing a mountain. Despite this condition, he never left out his nafal salaah and would perform his salaah standing.

In Mazaahirul Uloom and Darul Uloom Deoband many students would go to the *Musjid* at the time of Fajr azaan and engage themselves in the tilaawat of the Qur’aan Shareef. Hadhrat (RA) would go to the *Musjid* before the Fajr azaan. When the azaan was called out, he would read the sunnats of Fajr and engage himself in tilaawat or tasbeeh. The sound of the students reciting Qur’aan would bring happiness to his heart and soul.

Hadhrat (RA) would stress on his followers and disciples the recitation of the Qur’aan Shareef daily and encouraged the Huffaaz to recite a minimum of three paaras in their *Sunnah* and nafl salaah. i.e. the sunnats of Fajar, Zuhr, Asar, Maghrib and Esha, as well as awwaabeen, ishraak, tahajjud and other nawaafil.

Solitude

At times, whilst travelling from Deoband to Dehli, Hadhrat (RA) would spend the entire time in *Zikr*-e-Jahri. His companions would also engage themselves in *Zikr*. No one spoke as all would be engrossed in their *Zikr* to such an extent that they were unconscious of the presence of others.

It was as though each one was in solitude even in the presence of others. Most probably this is what is translated as *"khalwat dar Anjamun"* by the Mashaaikh. Outwardly, a Saalik is with the creation but his heart is with Allah Ta'ala. In all conditions, he is focused towards Allah Ta'ala.

Outwardly it appeared as though Hadhrat (RA) was with the Makhlooq (creation) but inwardly he was occupied with Allah Ta'ala. Whenever he was free and had a chance to be in solitude, he would cry profusely in the remembrance of Allah Ta'ala. If anyone was nearby who might have woken up, he would quietly slip back into bed and pretend to be asleep.

Love for Nabi ﷺ and following the *Sunnah*.

Allah Ta'ala had ignited the flame of love for Rasulullah ﷺ in the heart of our Hadhrat Mufti Saahib (RA). Hadhrat's (RA) heart always palpitated with this love. However, Allah Ta'ala had also blessed Hadhrat (RA) with such humility that he never expressed himself to anyone. He would always remain as if he was just a normal person. Involuntarily poems of love would pour forth from Hadhrat's lips thereby finding some peace for his perturbed heart. His famous poetry, Guldista-e-Salaam, Naat-e-Mahmood and Saaqi Naama are some of the expressions of his deep inner love for Sayyidina Rasulullah ﷺ.

Following the *Sunnah*

رشتہ در گردنم افگندہ دوست

می برد ہر جا کہ خاطر خواہ اوست

The friend has placed a string around my neck

He takes me wherever he wishes

Hadhrat Mufti Saahib (RA) was an ardent follower of every *Sunnah* of Rasulullah ﷺ. He was extremely particular about following every *Sunnah* whether it was an act of ibaadat or any mundane day to day

activity. He had no desire for anything else but the *Sunnah*. His desires and wishes revolved around the *Sunnah*. He always mentioned that following the *Sunnah* is actual piety.

Fulfilling the Aadaab and Sunan in Ibaadaat

It was his noble habit to always remain in a state of wudhu. When involved in any form of ibaadah, Hadhrat (RA) ensured that he fulfilled every adab and sunnat of that ibaadah. For example, if he was performing salaah, then he would recite the Qiraat in accordance to the *Sunnah*, thereafter the ruku, sajdah and all the other postures would follow in complete adherence to the *Sunnah*.

Durood Shareef After Dua-e-Qunoot

Once Hadhrat Moulana Irshaad Ahmed Saahib Marhoom (RA) asked Hadhrat (RA), "It is mentioned in a certain kitaab that one must read durood shareef after reciting Dua-e-Qunoot in the Witr Salaah. Is this correct?" Hadhrat (RA) replied, "Yes, it is correct. This has been mentioned in Noorul Idhaah." Thereafter, Moulana asked him, "Hadhrat, do you recite durood shareef?" Hadhrat (RA) replied, "Since I studied Noorul Idhaah, I have been punctual on reciting it."

One special adab of wudhu

Hadhrat (RA) was so particular about these aadaab (etiquettes) which we generally consider insignificant. For example, when making wudhu, Hadhrat (RA) would always wash his hands from the finger tips down to the elbows and not vice versa. The Fuqahaa have written that this is mustahab and more virtuous. Similarly, he ensured that whilst washing his feet, he would wash them from the toes to the heels as the Fuqahaa have written that this is the mustahab method. When Hadhrat (RA) became old and sick, then too he would instruct the khuddaam (attendants) to wash his hands and feet in this manner.

When a new attendant came and tried to wash his limbs 'incorrectly', Hadhrat (RA) would immediately pull that limb away

and ask “Who are you?” This was Hadhrat’s way of admonishing them.

Making wudhu in the haudh (pond)

Hadhrat (RA) also preferred making wudhu in a haudh (pond), as the Fuqahaa have written that this is more virtuous. When Hadhrat (RA) lived in Deoband, Sahaaranpur and Kanpur he usually made wudhu in the pond. Once when Hadhrat (RA) was extremely weak and visited Jaamiah Mahmoodia in Meerut before Fajr, he told some of the attendants, “You haven’t shown me your haudh. Come, let us go and see what it looks like.” Two or three khuddaam (attendants) took Hadhrat (RA) to the haudh. On the way, he felt dizzy two or three times but still made the effort. On reaching the haudh, Hadhrat (RA) performed his wudhu.

Etiquette in visiting the sick

Visiting the sick is a *Sunnah* of Rasulullah ﷺ and there are many virtues mentioned in the Ahaadith concerning this. Hadhrat (RA) often visited friends who were ill ensuring that he fulfilled all the sunnats whilst doing so.

Once, when Hadhrat (RA) came to Dhabhel, Moulana Shafi Mia Saahib (RA) was ill in hospital. The hospital was a distance away in another town. It was extremely hot with hot winds blowing. Hadhrat (RA) performed his salaah early and left for the hospital. He only returned at the time of Maghrib having only spent a few minutes at the hospital. Moulana Shafi Saahib (RA) insisted that he stay longer but Hadhrat (RA) mentioned the Hadith “One should visit a sick person for the duration of milking a camel.” Thereafter, Hadhrat (RA) left.

Once Hadhrat Mufti Ahmad Kanpuri Saahib (db) met in an accident and fractured both his legs. Hadhrat (RA) undertook a difficult journey to visit him. After making dua for him, he said, “One handicapped person has come to visit another handicapped.” They both had a good laugh. This was how Hadhrat (RA) lifted his spirits and made him comfortable.

Hadhrat's daughter's nikaah

Hadhrat (RA) performed his daughter's nikaah in Gangoh according to the *Sunnah* without any customs and innovations. Her in laws requested for the "Baaraat" to come over. (Baaraat refers to a large group of people from the boy's party who come to the home of the bride.) Hadhrat (RA) replied, "No Baaraat will come here. The purpose of the Baaraat is to guard the Jehez and I do not give any Jehez. Hence no Baaraat should come."

Thus the boy's party then requested to bring about 10 people which Hadhrat (RA) allowed. Hadhrat (RA) did not call the entire family as a normal custom. He only invited a few relatives and performed his daughter's nikaah in a very simple manner in exchange of the Mahr-e-Faatimi. In this same simple manner Hadhrat (RA) performed his niece's nikaah in Karachi. Many, who saw this, followed Hadhrat's (RA) example when their daughters got married. Hadhrat (RA) received numerous letters saying that if marriages continued in this way many useless customs and innovations would be abolished. At the same time the ummahs financial resources will be saved. Hadhrat (RA) desired that all Muslims follow this simple manner in their weddings.

Expression of happiness for keeping a beard

Hadhrat (RA) was very concerned about his mureeds who did not keep beards. If anyone began growing a beard, he would become very happy. When Haji Abdullah Saahib from Dehli grew his beard, Hadhrat (RA) became overjoyed. He continuously mentioned to the other attendants "Did you see Haji Abdullah? He has begun keeping a beard."

In 1412, Dr Muhammad Leher from South Africa joined Hadhrat (RA) for Umrah and took *Bay't* with him in Makkah. Allah Ta'ala blessed him with the *taufeeq* (ability) to keep a beard thereafter. After a few days, when his beard began to show considerably, Hadhrat's eyes fell on him. When he saw his beard, he became overjoyed and his entire face lit up in happiness.

Admonition for leaving out a *Sunnah*

Just as Hadhrat (RA) expressed happiness when he saw someone practicing a *Sunnah*, he also became very upset if he saw any of his associates contradicting a *Sunnah*.

Once, on the *dastarkhaan*, an 'aalim, who was a student of Hadhrat (RA) needed to drink water. He took the glass in his left hand and placing his right hand under the glass started drinking the water. Hadhrat (RA) was very upset with him and addressed him firmly, saying, "Don't you have a right hand?" He replied, "Hadhrat, my right hand was messed with food, and I did not wish to dirty the glass." Hadhrat (RA) angrily said to him, "Is this glass more valuable than the *Sunnah*?" Thereafter he demonstrated the method of holding the glass by saying, "Lick your fingers after eating and hold the bottom of the glass by making a circle with your shahadah finger and the thumb."

Admonition for drinking with the left hand

A Moulana who was Hadhrat's student once mentioned, "I always remember never to drink water with the left hand. Once in Sahaaranpur, I joined Hadhrat (RA) on the *dastarkhaan* for meals. I drank water with my left hand. In a very soft and polite tone Hadhrat (RA) explained to me 'Brother, one should not drink with the left hand. One must drink with the right hand.' On another occasion, I happened to drink using the left hand again and Hadhrat (RA) once more said to me in a soft and polite tone to drink with my right hand. The third time this happened, Hadhrat (RA) slapped me. Thereafter I never again drank water with my left hand. Even if I mistakenly picked up a glass with my left hand, I remember Hadhrat's admonition and before the glass reaches my mouth, I quickly hold it with my right hand."

A few examples of Hadhrat's strict adherence to the *Sunnah* in all conditions

In every aspect of Hadhrat's life, he always practised on what was most virtuous no matter the situation or the condition of his health. Examples of this nature can only be found in the life of the *Aslaaf* (pious predecessors). The following are some examples.

Fracturing his hip bone as a result of falling down in salaah

When Hadhrat (RA) became very ill and despite it being very difficult for him to stand due to weakness and dizzy spells, Hadhrat (RA) would insist on standing and performing his salaah. One day whilst performing the Fajr Salaah, Hadhrat (RA) fell down and fractured his hip. It became extremely difficult for him to move. He underwent an operation and remained in hospital for a long time. Such was the level of love he possessed that his life and health would not be an obstacle in fulfilling his obligations correctly.

Insistence on making ghusl and performing the Jummah salaah

Hadhrat (RA) remained in hospital and kept drifting in and out of consciousness. It was difficult for him to even move in his bed. Whenever he regained consciousness he would first ask to perform his salaah. Every few minutes he asked the time. Such was his restlessness towards his salaah.

On a Friday whilst in hospital, he insisted on being taken to the *Musjid* to perform his salaah. As the time for salaah drew close, he became more insistent about going to the *Musjid*. Hadhrat (RA) even argued with the *Khuddaam* (attendants) for not preparing him to go to the *Musjid*. However, the poor attendants were at a loss since Hadhrat (RA) was so ill that he could not even move about in his bed. In this condition he also insisted on making ghusl as this is also a *Sunnah* of Jummah. Hadhrat (RA) kept up with this *Sunnah* even if it

was bitterly cold. In this condition, with his leg in plaster due to a fall, he kept insisting that he be allowed to make ghusl. Thus Hadhrat Moulana Ibraheem Pandor Saahib performed the ghusl for him.

Fasting despite severe weakness

In the year 1412, Hadhrat (RA) spent Ramadhaan in South Africa. He had to extract some of his teeth causing his gums to swell up severely. Consequently, he could not partake of any meals resulting in acute weakness. With great difficulty, he would eat one or two spoons of food only. He could not even sleep at night due to the pain. Most of his time was spent in restlessness and pain. The doctors as well as Hadhrat's friends insisted that he should not fast but Hadhrat (RA) would not relent under any circumstances. In this condition too, Hadhrat (RA) kept all his fasts.

Returning his salary to the Madrasah

Hadhrat (RA) lived a simple life with a very meagre salary. He had received many offers to teach at other madaaris for large sums of money but he preferred living in these simple conditions. Towards the end of his life when he started teaching at Darul Uloom Deoband, he used to take a salary from the madrasah (so that he would not feel proud for not taking a salary). Thereafter, he would add an amount to it and donate the entire amount back to the madrasah. Despite not receiving a salary he ensured that he fulfilled all his responsibilities towards the madrasah with such punctuality and dedication that it's difficult to find an example like him today.

Refraining from using madrasah property

Hadhrat (RA) would not tolerate using any of the madrasah property for his personal use. If a genuine need arose and he had to use something then he would deposit that amount or more into the madrasah fund.

If Hadhrat (RA) was invited to a madrasah for the commencement or completion of a kitaab and thereafter a meal was

prepared for guests from the madrasah fund, Hadhrat (RA) ensured that he donated some monies to that madrasah fund in excess of the value of his meal. At times he would even ask, "Is this meal prepared from personal funds or from the funds of the Madrasah?" If it was from personal funds he would partake of it otherwise he would refuse to eat.

An eye operation by the command of the Sheikh

Hadhrat (RA) began losing his eyesight due to a detached retina. People insisted that he undergo an operation but Hadhrat (RA) was adamant on not having the operation because Allah Ta'ala has promised Jannah for the one who has lost his eyesight. Hadhrat (RA) used to say, "Why should I let this opportunity go? Furthermore, if I do go for an operation I will have to perform salaah by indications for a few days. I will not be able to make sajdah in the normal manner. Why should I go through all this?"

Hadhrat Sheikhul Hadith (RA) then commanded him to proceed with the operation but Hadhrat (RA) excused himself saying that Hadhrat Gangohi (RA) did not undergo the operation citing the excuse that Allah Ta'ala has promised Jannah for the one who loses his sight. "Why should I then lose this opportunity?" Upon this, Hadhrat Sheikh (RA) said to him, "I utilise your eyes for my work." It was only then that Hadhrat (RA) underwent the operation. When Hadhrat's (RA) eyesight was restored, he said," I am delighted that my sight has been restored but more so because I was able to comply with my Sheikh's command.

Performing Salaah in the Haram

Once during Haj it was sweltering with hot winds blowing. Due to the heat, Hadhrat's body broke out into a severe rash. Some of his friends insisted that he perform his salaah at his residence for a few days without going to the Haram. Hadhrat (RA) did not even consider this. The reason for his leaving India was the Haram. How was it possible to come here and be deprived of performing salaah in the Haram?

In short, Hadhrat's entire life was based on *'Azeemat* (not taking concession). Hadhrat (RA) never left out practicing on *'azeemat* even in the most difficult situations.

Taking concession

Once in a while, Hadhrat (RA) also practiced on *rukhsat* (taking the concession) so that no one would think that it is makrooh or haraam to practice on the concession. Hadhrat Abbaas ﷺ narrates that Rasulullah ﷺ said, "Verily Allah Ta'ala loves that you practice on *rukhsat* (the concession) just as He loves you to practice on *'azeemat* (not taking concession)."

It is for this reason that Hadhrat (RA) occasionally practiced on the concession. Sometimes, he would also sit and read his sunnats but this was to practice on the sunnat. On journey also Hadhrat (RA) would try and read all his *Sunnah* and nafl salaah. He used to say, "People got time to talk, joke and waste time. What is wrong if one reads two rakaats extra?" Whilst on journey, he would prefer a *muqeem* (resident) Imaam so that we could get two rakaats more thawaab. His attention was always towards making his life more comfortable in the hereafter.

Chapter 17

Chatta Musjid in the month of Ramadhaan

Rasulullah ﷺ used to begin preparing for Ramadhaan as soon as the moon for Rajab was sighted. He would then start counting the days for Ramadhaan. It is mentioned in the Hadith that Rasulullah ﷺ used to be more careful in the month of Sha'baan than in any of the other months. Towards the end of Sha'baan he would begin speaking about the virtues of Ramadhaan and encourage others to value this great month.

Faqeehul Ummah, Hadhrat Mufti Mahmood Saahib (RA) would also begin his preparation for this mubaarak month from Sha'baan. Hadhrat Moulana Ibraheem Pandor Saahib (db) would also begin preparations for the visitors that would come to spend Ramadhaan with Hadhrat (RA). He would make all the arrangements for cooking, sleeping, i'tikaaf, foreigners, etc.

Hadhrat Moulana Ibraheem Saahib (db) would go out of his way to make all the arrangements for the comfort and care of the guests that were to arrive. As the month of Ramadhaan drew closer, crowds of people would arrive at the Chatta *Musjid* and arrangements for their boarding and lodging were made.

Due to the large numbers of people attending the Khanqah, the area had to be divided equally among the mu'takifeen. Each person would get the space of one musallah. When the people exceeded this space as well, two people would then share the space of one musallah. One would rest whilst the other would engage in ibaadat. When this also became less, visitors would then take their beddings and sleep in the classrooms. This was despite the fact that Hadhrat (RA) had built a complete floor on the top of the *Musjid.* All the necessary guidelines for the *mu'takifeen* (those making i'tikaaf) would be noted down on a chart and pasted on the wall together with the entire days programme. Everyone was expected to spend their time correctly without causing inconvenience and harm to anyone. Many people would recite one entire Qur'aan daily. Some would recite half a Qur'aan. Huffaaz were encouraged to recite the Qur'aan in the nafl salaah pairing themselves with other huffaaz. The recitation of the Qur'aan by huffaaz and non huffaaz would continue throughout the night.

Hadhrat (RA) and his *khuddaam* would go out of their way to provide the best facilities for the guests. A wide variety of foods which appealed to the visitors were prepared for them. Dates from Madinah Munawwarah and Zam Zam from Makkah Mukarramah were made available for guests to break their fasts. The services of doctors were also made available for those who fell ill.

Three Paras were recited every night in the taraweeh. Different huffaaz used to recite the Qur'aan in each *'asharah* (10 days). At about 2:30am (in winter months), all the visitors would be awakened to perform the Tahajjud Salaah. About an hour before sehri, the *dastarkhaan* would be laid out for guests to partake of sehri. Thereafter, everyone would engage in dua, *zikr*, tilaawat, etc., until Fajr Salaah. Fajr was performed about 10 minuttes after the Fajar azaan and thereafter everyone would rest until 10:00am. People would then engage in ibaadat until 11:00am. From 11:00am to 12:00pm, kitaab reading of Fadhaail-e-Ramadhaan, Akaabir ka Ramadhaan, I'tidaal, etc. took place.

After Zuhr Salaah the *Aayaat-e-kareema* (*laailaha illa anta subhaanak inni kuntu minazzaalimeen)* would be read and thereafter collective dua would take place. Thereafter the majlis of *Zikr*-e-Jahri would commence. A unique kind of peace would descend on this majlis. Many people would break down in tears as they enjoyed making the *Zikr* of Allah Ta'ala. This continued until Asr. After the Asr Salaah, Hadhrat Mufti Saahib (RA) would conduct the majlis. Irshaadul Mulook, Fadhaail-e-Durood and Ikmaalush Shiyam was also read in that majlis. This majlis would end about 15 minutes before Maghrib. People then engaged in dua, tilaawat, etc. until the Maghrib Salaah. Those responsible for iftaar would lay out the dastarkhaan and thereafter call the *mu'takifeen* to sit down. At the call of the azaan, everyone would partake of iftaar and thereafter perform the Maghrib Salaah. In the last few Ramadhaans of Hadhrat (RA), a little adjustment was made. Before the Maghrib azaan, everyone would sit in rows and engage in dua, *Zikr* and tilaawat. Dates and zam zam would be placed before the musallis and the moment the azaan for Mahrib Salaah was called out everyone would break their fast immediately. Thereafter the Maghrib Salaah would commence.

After salaah some would perform their *awwabeen* and then sit down for meals whereas others ate first and thereafter read their awwabeen. Different varieties of food were prepared for meals. After Esha and Taraaweeh, Surah Yaaseen and 40 durood and salaam would be recited. One person would read it out aloud whilst the rest of the majlis listened and said *Aameen*. Some would follow by looking in the kitaab. Thereafter, Hadhrat (RA) would deliver such an inspirational talk that the entire congregation would be affected. Towards the end of Hadhrat's life, when he took ill, Fadhaail-e-Sadaqaat or Hadhrat's lectures (mawaaiz) were also read out. Thereafter, Hadhrat (RA) would make dua. The moment Hadhrat (RA) began his dua, the entire congregation would burst into tears. It always seemed as though Hadhrat's (RA) duas had a direct effect on the hearts of the listeners.

The Ramadhaan of Faqeehul Ummah (RA)

Hadhrat Mufti Saahib (RA) used to wake up at about 2:30am and engage in nafl salaah. The salaah would be extremely lengthy. At about 3:30am he would partake of sehri which consisted of a few morsels of food. Immediately thereafter he would engage in nafl salaah until Fajr. After the Fajr azaan he would read the two sunnats of Fajr. He used to rest a while after Fajr and wake up at about 7:30am. After making wudhu he would once again engage in nafl salaah which again was extremely lengthy. Only Allah Ta'ala knows where he obtained such strength to perform such lengthy salaah at an age where he could barely stand up without feeling dizzy. He remained engaged in salaah with complete care and concentration until 9:30am. Thereafter he would listen to the Qur'aan dhor of a few Huffaaz and would dictate the answers to his correspondence and fataawa. This would continue till 11:00am. Thereafter, for half an hour someone would read out the Fataawa Mahmoodiyah (which is now printed in 32 volumes *al-hamdulillah.*) Hadhrat (RA) would listen and correct any mistakes. At 11:30am the book Al-I'tidaal used to be read out and all the *mu'takifeen* would sit for the kitaab reading. This continued till about 12:00pm. Thereafter, if anyone had some special mashwarah to make, they would enter Hadhrat (RA)'s tent and speak to him personally.

Hadhrat (RA) would then make preparations for Zuhr Salaah. He performed the four sunnats after the azaan was called out. The time between azaan and jamaat was 30 minutes. His sunnats were also extremely lengthy and would end just before jamaat commenced.

After Zuhr, Hadhrat (RA) would join the Khatam of *Aayat-e-Kareema* and the collective dua thereafter. Many people would then gather for ba'yat and Hadhrat (RA) would initiate them. Hadhrat (RA) would then engage in loud *Zikr* and would focus on those making *Zikr*. Thereafter, he would rest for a while. After the Asr azaan, Hadhrat (RA) would perform his sunnats of Asr and then engage in tilaawat of Qur'aan.

After Asr, Hadhrat (RA) would sit for the kitaab reading and thereafter engage in *Zikr*, tilaawat and dua until Maghrib. He would

drink some Zam Zam and eat some dates for iftaar. Most of the time he would drink half a cup and pass over the other half to Hadhrat Moulana Ibraheem Pandor Saahib (db), his special *khaadim* (attendant). After the Maghrib Salaah, he once again engaged in lengthy nafl with great ease and thereafter joined in the meals. Most of the time, Hadhrat's participation in meals was only to appease his guests. He once mentioned, "I only sit down to eat because of the visitors, otherwise I have absolutely no desire to eat anything."

After meals, he would rest a while before the azaan of Esha. After the azaan, Hadhrat (RA) performed the four sunnats of Esha and after the Fardh and Taraweeh Salaah he would participate in the Yaaseen Khatam and Salaat and Salaam. Thereafter, Hadhrat (RA) would deliver a lecture for about 45 minutes.

After the lecture, people would come to meet him, some bringing ice cream and fruit for him to eat. At about 12:00am, Hadhrat would go to rest in his tent. Some of the attendants mentioned that in that time, Hadhrat (RA) would be engaged in tilaawat of Qur'aan. Despite all his engagements and work, Hadhrat (RA) would recite one entire Qur'aan daily in the month of Ramadhaan.

The environment of *Deen* was so vibrant and electric during the month of Ramadhaan.

Hadhrat's announcement on the last day

After making all the preparations for his guests, Hadhrat Faqeehul Ummah (RA) would announce on the last day to them:

"I thank each and every one of you for coming here. I'm sorry that I could not serve all of you according to your status. You would have acquired much more comfort in your homes. Please forgive me, I beg for your forgiveness."

On hearing this announcement, many who were present would burst into tears and would lose control of themselves. On the night of Eid also Hadhrat would engage in salaah because the night of Eid is also a blessed night.

Eid Salaah

On the day of Eid, the Eid salaah would be performed early so that those who lived at a distance could return home quickly. The Salaah was generally performed approximately 15-20 minuttes after sunrise. Some people however, would return home the night before. The *Zikr* majlis would take place before subh saadiq on the night of Eid. After the Fajr Salaah, the Ahaadith on *Musalsal bi youmil Eid* and *Musalsal bil aswadain* would be read out. Thereafter everyone would partake of the khajoor and Zam Zam. The *dastarkhaan* would then be laid out and people would eat, meet Hadhrat (RA) and then leave for home. Whilst meeting the guests, Hadhrat (RA) would present them with gifts such as a itr, a towel, a lungie or a shawl, etc.
This concluded the beauty and light of this great month. The sadness of which could be perceived on the face of our Hadhrat (RA).

Hadhrat (RA) would also visit the graveyard and if the opportunity permitted he would also meet some of the '*Ulama'*. Thereafter he would go to his room and spend the rest of his time in ibaadat whilst others passed their time in laughing, joking, eating, etc. Time was about the most valuable thing to Hadhrat (RA) and he would make sure that it was spent profitably.

Chapter 18

Haj, Umrah and Ziyaarat

From a very young age, Allah Ta'ala had blessed Hadhrat Faqeehul Ummah (RA) with a deep love for Allah Ta'ala as well as His beloved Rasul ﷺ. This deep love would always render Hadhrat (RA) restless to present himself in the court of Rasulullah ﷺ and at the Baitullah. It was this infatuation that drove him to present himself to our master ﷺ on several occasions.

First Haj

Hadhrat's first Haj was in 1363AH (1944) while he was an ustaadh at Sahaaranpur. He departed on the 7 Shawwaal 1363, travelling by ship and returned in Muharram 1364. He accompanied Hadhrat Moulana Zakariyya Saahib Quddoosi (RA), who was Hadhrat (RA)'s ustaadh at Sahaaranpur.

Hadhrat's luggage

Hadhrat (RA)'s luggage and bedding consisted of one pillow case holding two sets of clothes, one lungi, two pieces of Ihraam, one lota and one umbrella. In one hand he held this pillow case and in the other his umbrella and in this manner, he left for Haj. On the way he

met some people who asked him where was he going to. Hadhrat (RA) picked up his umbrella and pointed towards the Qiblah saying, "I'm going to Makkah." It seemed impossible to them that he was embarking on such a great journey without any luggage. Outwardly it seemed as though he had nothing with him but in reality he possessed an enormous amount of *tawakkul* (trust) in Allah Ta'ala which brings the help of Allah Ta'ala in every step of life. The entire trip cost Hadhrat (RA) 1 000 rupees. In those days it cost 75 paisa to travel from Deoband to Delhi.

Salaah in *Musjid*-e-Nabawi ﷺ

Hadhrat (RA) ensured that he read all of his salaah in the first saff in *Musjid*-e-Nabawi ﷺ allowing nothing to deter him. Once, his entire body broke out into boils due to the excessive heat and it became difficult for Hadhrat (RA) to expose himself to the sun. Everyone insisted that he perform his salaah at his residence as he had a valid excuse. Hadhrat (RA) still performed all his salaah in the Haram Shareef ensuring that he was in the first saff. He mentioned to his friends that how can it be that we are here in Madinah and not perform our salaah in the Haram Shareef.

Second Haj

Hadhrat (RA) went for his second Haj in 1367 while he was living in Jaami'ul 'Uloom, Kanpur.

Unmatched Sacrifice

The spirit with which Hadhrat (RA) performed his haj was unique. The difficulties and hardships that he underwent were indeed a sign of his deep love for the *mubaarak* lands and is experienced only by those very special servants of Allah ﷻ. He travelled by ship which made him dizzy but despite this with great difficulty he would stand and perform his salaah.

Muhtaram Haji Bundu Saahib once travelled with Hadhrat (RA) for Haj. He says, "My seat was very close to Hadhrat's on the ship. Throughout the night, he would be engaged in salaah. I tried very hard to discover him asleep but not once did this happen." One can imagine that if this was the *mujaahadah* (sacrifice) that he underwent on his way to the beloved, what must have been his condition when he reached the Holy lands.

A very reliable source once mentioned that Hadhrat Mufti Saahib (RA) used to make upto 50 tawaafs in one day only and on some days he made upto 70 tawaaf.

Soaked in the love of Allah Ta'ala in Mina

In Mina, Hadhrat (RA) was so immersed in the *muhabbat* and love of Allah Ta'ala that he became completely oblivious of what was happening around him. Those who witnessed this were amazed at the manner in which he spent his time. His entire day and night was spent in weeping before Allah Ta'ala, *Zikr*, tilaawat, dua, etc. Many people who just by observing Hadhrat's (RA) program in Mina, were so impressed with him and this meeting became a means of their islaah and the islaah of their entire family.

The father of Muhtaram Haji Jameelud *Deen* Saahib of Calcutta was amongst those who had observed our Hadhrat (RA) in Mina. He was so impressed with him that he took down Hadhrat's name and place of residence and after completing his haj, wrote a letter to Hadhrat addressed, 'Mufti Mahmood Kanpur' without any street address or the name of the Madrasah.

Allah Ta'ala made it such that the letter reached Hadhrat (RA). Thereafter he established his *ta'alluq* of *islaah* (self reformation) with our Hadhrat (RA). He would visit Hadhrat (RA) regularly and also encouraged his children and family to establish a *ta'lluq* of *islaah* (self reformation) with Hadhrat (RA). *Al-hamdulillah* up to this day the family still keeps in contact with Hadhrat's associates.

Fourteen Umrahs in Ramadhaan

Once, Hadhrat Sheikh (RA) spent half of Ramadhaan in Makkah Mukarramah and the other half in Madinah Munawwarah. During his stay in Makkah he made an umrah every night. Hadhrat Mufti Mahmood Saahib (RA) had accompanied his sheikh on this journey. Daily, after the taraaweeh salaah, Hadhrat Mufti Saahib (RA) would join Hadhrat Sheikh (RA) to *Musjid*-e-Tan'eem, tie their ihram and make umrah. They would complete the umrah close to Fajar time. Thereafter, they would eat sehri and rest a while after Fajar. In this manner, Hadhrat (RA) completed 14 umrahs in one Ramadhaan.

In 1387 AH, Hadhrat (RA) performed another Haj. In 1392, on the first or second Zul Hijjah, Hadhrat (RA) requested leave from Darul Uloom and proceeded for Haj returning before the end of Zul Hijjah. Many people did not even know that Hadhrat (RA) had gone for Haj.

When the principal, Hadhrat Moulana Qaari Tayyab Saahib (RA) heard about this he asked Hadhrat (RA), "Why didn't you inform me that you were going for Haj. If I had known, I would have requested you for dua."

Hadhrat (RA) replied, "Even without your requesting, I made dua for you. In fact, I used to take the names of all our special associates" (which is actually the purpose of such a journey).

Unfortunately we were not able to determine exactly how many Haj Hadhrat (RA) performed in his lifetime. However, we calculated that Hadhrat (RA) performed approximately 5 Haj and eight Umrahs by checking through Hadhrat's passport which was available.

One Haj was in 1401. Hadhrat (RA) left on the 2 Zul Hijjah and returned on the 5 Safar 1402. This Haj was from Africa.

The next Haj was in 1405. Hadhrat (RA) left on the 26 Zul Qa'dah 1405 and returned on the 12 Muharram 1406. This Haj was also from Africa.

The third Haj was in 1406. Hadhrat (RA) left on the 01 Zul Hijjah 1406 and returned on the 09 Muharram 1407. This Haj was from India.

The fourth Haj was in 1410. Hadhrat (RA) left on the 24 Zul Qa'dah 1410 and returned on the 25 Zul Hijjah 1410. This Haj was also from India.

The last Haj was in 1412. Hadhrat (RA) left on the 28 Zul Qa'dah 1412 and returned on the 05 Muharram 1413.

Umrahs

Hadhrat's (RA) journey for umrah was as follows:

First Umrah	1404	From Africa
Second Umrah	1407	From Africa
Third Umrah	1408	From Africa
Fourth Umrah	1409	From Africa
Fifth Umrah	1410	From Africa
Sixth Umrah	1412	From Africa
Seventh Umrah	1413	From India

Uneasiness upon his return

On returning from the Haramain, Hadhrat (RA) would be extremely grief stricken. Despite being a mountain of strength and support he would break down into tears when leaving the Haram Shareef. He was always anxious about when he would be able to return to the Haram Shareef. His enthusiasm increased when he heard or met someone who was leaving for the Holy Lands.

Once he was asked why does he not stay longer in the holy lands. Hadhrat (RA) with a deep sigh replied, "One has to have great courage to live here. My actions, manners and habits are all evil. How can an evil person live here? This is a place for good people. Therefore I prefer to complete my rites and return home quickly. Just as a person is rewarded tremendously for the good deeds that he does in these places, he is also punished severely for the sins committed in these places."

The demands of the Ka'bah Shareef

In 1414, Hadhrat (RA) fell ill and went to Dehli for treatment. He lived at Haji Abdullah's house. Due to the severe pain, Hadhrat (RA) would be uneasy most of the time. One day Haji Abdullah Saahib heard him say in his room, "How can I come in this condition? It is not possible for me to come now." Hadhrat (RA) was alone in the room. Allah Ta'ala knows best whether he was experiencing a dream or some spiritual condition that he was experiencing. Haji Abdullah entered the room and asked Hadhrat (RA), "What is Hadhrat saying? Where does Hadhrat want to go to?"

Hadhrat (RA) replied, "I had seen the Kabah Shareef in a vision with two legs. It came and stood in front of me and said, "If you are not going to come to me then I will come to you. I was actually replying to the Kabah Shareef by saying that I cannot come to you in this condition."

سلام بدرگاہ خیر الانام صلی اللہ علیہ وآلہ وصحبہ وسلم

پیش فرمودہ: حضرت اقدس جامع شریعت وطریقت مفتی محمود حسن گنگوہی
رحمت اللہ علیہ

بڑھاپا ہے چلا ہوں سوئے یٹرب   لرز لرڑ کھڑاتا سر جھکائے
گناہوں کا ہے سر پر بوجھ بھاری   پریشاں ہوں اسے اب کون اثھائے
کبھی آیا جو آنکھوں مے اندھیرا   تو چکرا کر قدم بھی ڈگمگائے
کبھی لاٹھی کبھی دیوار پکڑی   کبھی پھر بھی قدم جمنے نہ پائے
نہ بیٹا ہے نہ پوتا ہے نہ بھاء   کوء گھر مے نہی جو ساتھ جائے
نہی کچھ آرزو اب واپسی کی   وہی رکھے خدا واپس نہ لائے
مگر چلتا رہوں گا دھیرے دھیرے   دیا والا میری نیا ترائے
وہاں جا کر کہوں گا گڑگڑا کر   سلام اس پر جو گرتوں کو اٹھائے
سلام اس پر جو سوتوں کو جگائے   سلام اس پر جو روتوں کو ہنسائے
سلام اس پر جو اجڑوں کو بسائے   سلام اس پر جو بھوکوں کو کھلائے
سلام اس پر جو پیاسوں کو پلائے   سلام اس پر جو گریوں کو سحائے

Salaam in the Court of the best of humanity, Nabi-e-Kareem ﷺ

In my old age I am walking towards Yathrib
Trembling, staggering with my head stooping low

My head is heavy with the burden of my sins
I am worried, now who will carry this load

Sometimes darkness veils my eyes all of a sudden
Drowsiness renders my weak legs unstable

Sometimes a stick I hold and sometimes a wall
Then too my feet do not become steady at all

I have no son, no grandson and no brother
There's no one at home to go with me yonder

May Allah keep me there not to return
But I would carry on walking step by step

O! Merciful One let my boat stay afloat
I would go there and cry profusely and say

Salaam upon Him who raises the fallen
Salaam upon Him, who wakens the sleeping

Salaam upon Him who gladdens the crying
Salaam upon Him who shelters the homeless

Salaam upon Him who satiates the hungry
Salaam upon Him who quenches the thirsty

Salaam upon Him who adorns the times
Salaam upon him, who gathers the dispersed

Chapter 19

Concern for the Reformation of the Ummah

Compassion and Mercy

Allah Ta'ala blessed our Hadhrat (RA) with great love and sympathy for the ummah. He was an embodiment of compassion and felt the pain of the entire ummah. If anyone in any part of the world experienced any difficulty, Hadhrat (RA) would feel genuine sympathy for that person especially if he knew him. When he heard that anyone was ill or was going through some difficulty, he would immediately make fervent dua for that person and apply all possible means to ensure that the person was relieved of his worries.

Once a person approached Hadhrat (RA) with a problem and requested that he make dua for him. Hadhrat (RA) did so and Allah Ta'ala removed this person's difficulties. Unfortunately, he did not inform Hadhrat (RA) that his troubles had been alleviated leaving Hadhrat (RA) in a constant state of worry and whenever he met someone related to this person he would enquire about his condition. Such was our Hadhrat's (RA) concern that he would not cease making dua for that person until he was sure that he was relieved of his burden.

At times, when Hadhrat (RA) himself was very ill and he received news that one of his *khuddaam* had also fallen ill, he would become so worried that he would completely forget his own illness.

At night if he woke up to relieve himself, he would walk so quietly that no one would hear him. He would open the door silently so as not to disturb anyone's sleep. Once, Hadhrat (RA) could not sleep the entire night due to a severe cough. However, every time he coughed, he muffled the sound so that no one would hear him coughing. One can imagine the difficulty he experienced ensuring that the attendants near him were not disturbed. Such was the consideration and the great compassion that he had for them.

Once Hadhrat (RA) was on a journey and it began to rain. The *khaadim* opened an umbrella for Hadhrat (RA)'s use while he remained uncovered. When Hadhrat (RA) saw him getting wet he began walking faster so that the *khaadim* was left with the umbrella covering his own head whilst Hadhrat (RA) remained ahead of him getting wet. When they reached the *Musjid*, Hadhrat (RA) was drenched and the *khaadim* was completely dry. This was the compassion and consideration Hadhrat (RA) conferred on his students and attendants.

This feeling that Hadhrat (RA) had for his students and disciples resembled the love and affection that parents have for their children. In fact, Hadhrat (RA) felt this way about all Muslims in general. Once while preparing to travel to Dhabel, Hadhrat (RA) received a letter informing him of the anarchy that had occurred in Ahmadabad. He sent a letter to Dhabel saying, "I had intended coming to Dhabel but after hearing what has happened in Ahmadabad I feel so upset that I will not be able to come now."

Concern for the reformation of the Ummah

It was Hadhrat (RA)'s fervent desire that the ummah should reform in any way and he spent his day and night with this concern at heart. The evil actions of the ummah, their poor akhlaaq, the infighting and arguing were all a means of great distress for him. He was greatly concerned how some kind of reformation could take place in the

ummah. The extent of his concern and worry can easily be understood from the following letter;

Excerpts from the letters of Faqeehul Ummah (RA)

Your letter has filled my heart with great pain. I do not have words to reply. Muslims have become targets everywhere. The honour of the Muslims is diminishing whether it is in Britain, France, Germany, China, Japan, Palestine, Lebanon or India.

Those things that were regarded as immoral are now regarded as honourable traits. It is only to Allah Ta'ala that we lodge our complaints. Previously, people were concerned about protecting the Imaan of others. Now, however, our concern is that our Imaan at least should remain protected.

Unique manner of Tarbiyyah

Once the son in law of Hadhrat Sheikh (RA), Moulana Muhammad 'Aaqil Saahib (db) who is an ustaadh of Hadith in Sahaaranpur came to Deoband to meet Hadhrat Mufti Saahib (RA). After making all his sleeping arrangements he asked the khuddaam, "Who will see that his sleep is not disturbed throughout the night?" Moulana Sabeel Saahib who was a student at Darul 'Uloom, volunteered to stay awake and see to him. It was the hot summer season and Moulana wanted the door to be kept open. Moulana Sabeel Saahib sat in the veranda with some of his kitaabs thinking that he will look after the guest and study his books at the same time. At night the wind started blowing and as a result the door started banging and making a noise. Hadhrat (RA) got up quietly and put a stopper on the door. He then politely asked Moulana Sabeel, "Did you not take responsibility to see to his comfort?" Moulana Sabeel replied, "Yes, I did but the wind is blowing the door, what can I do." Hadhrat (RA) said to him, "Don't cover up your negligence by blaming the wind. If you placed a stopper on the door at the first instance the door would not have kept on banging." Hadhrat (RA) was very particular about the comfort of his visitors but at the same time he would

admonish his students very professionally. He would always say that he most important thing is to acknowledge our faults.

Hadhrat Mufti Abul Qaasim Saahib (db) mentioned that Hadhrat Mufti Saahib (RA) had once come to Banaaras. After the Fajar Salaah, as we were proceeding to the place of residence, Hadhrat (RA) turned and started walking in the opposite direction. Very surprised I asked Hadhrat (RA), “Where are you going to?” Hadhrat (RA) replied, “I am going to your house. I have a desire to make *Zikr* in your home today.” I quickly made arrangements for him and also felt very embarrassed as I had not been completing my prescribed *Zikr* for some time. Hadhrat (RA) never reprimanded me neither did he command me to make *Zikr*. That was the last time in my life that I missed my *Zikr*.

Hadhrat’s practice of giving advice

Hadhrat (RA) used to say that if anyone came to me for advice, I would first put myself in his position and see what I would like for myself and then only would I advise him. If the person then accepted my advice I would make lots of dua that if there is any evil or harm in what I said to him he should be saved from it. If that person did not accept my advice I would make shukar to Allah Ta’ala that he was saved from my evil. If anyone rejected my advice and thereafter fell into serious problems, I would feel extremely hurt at his loss and not rejoice over the fact that he did not listen to me. I would then engage in fervent dua for him. If thereafter he came back to me for advice I would again first put myself in his position, thinking that I have made a mistake and what will be best for me now I will then advise him accordingly.

Hadhrat (RA) used to say that if a person cannot differentiate between right and wrong, good and bad then this itself is an ‘azaab (punishment) for him.

Da'wat and Tableegh

Hadhrat's entire life had passed in teaching, issuing fatwas, purification of the soul, tarbiyah, lecturing and giving advice. Together with this, he also engaged himself in the effort of *da'wat* and tableegh which he considered as being extremely necessary for the entire ummah. He encouraged many people to participate in this effort and advised many newly qualified *Ulama'* to spend one year in the path of Allah Ta'ala stressing on them not to become the Ameers of the Jmaats. He had an ardent desire that every person should make the effort of *da'wat* and tableegh the purpose of his life.

Hadhrat (RA) would spend his entire day and night consumed with this worry and concern. When living in Kanpur, he always participated in the weekly Ijtima. He would also deliver a lecture if the mashwarah required him to do so. He would also take the brothers to Nizaamuddin for mashwarah (consultation) and would join the jamaats for three days. He attended the annual ijtimahs and if the Shurah requested, he would also deliver the lectures. He would participate in all the bayaans at the ijtima. Hadhrat (RA) attended the Ijtimaas held in Sahaaranpur, Muzaffarnagar and others places in the country if the opportunity presented itself. Whenever Hadhrat (RA) travelled out of the country, he made a point of visiting the weekly shabb guzaari program and the annual ijtimas. He would also conduct programs and provide people with excellent *mashwarah* council.

In his talks, Hadhrat (RA) would narrate many incidents of the pious people to make the people understand the importance of the work. Once, someone objected to this saying, "Why is it that you explain to us incidents of the pious like Bayaazeed Bustaami (RA) etc? Why do you not mention to us the incidents of Rasulullah ﷺ and the Sahaabah that are explained in the Qur'aan and Hadith?" Hadhrat Mufti Saahib (RA) replied, "In the audience, there people like you sitting there as well. If I mention the incident of some buzurg to you and for some reason you cannot understand the incident, you then reject it or object to it then there isn't much harm caused to you. But if you have to object to an incident regarding Rasulullah ﷺ you will

be destroyed. It is for this reason that we do not make much mention of the incidents mentioned in the Hadith."

"I have proof for this as well. Once at the time of salaah, a person was sleeping in the *Musjid.* Rasulullah ﷺ told Hadhrat 'Ali (RA) to wake him up. Hadhrat 'Ali (RA) asked Nabi ﷺ, 'O prophet of Allah, ﷺ, You are always first in doing good actions. How is it that you did not wake him up?' Nabi ﷺ replied, 'A sleeping person is not in his right frame of mind. He may become angry with the person who woke him up. If at that time he gets angry with me, this will become extremely dangerous for him.' However if another Sahaabi woke him up and in that condition he said something bad to the Sahaabi then its not such a big issue. It happened amongst friends.' It is not disrespectful to place one Qur'aan Shareef upon another Qur'aan. If one makes such an objection against a Nabi then this very dangerous whereas this is not the case in the event of one Sahaabi saying something to another Sahaabi."

Subhaanallh! Imagine Hadhrat's intelligence. What concern he had for the Imaan of others.

Hadhrat (RA) once made all the arrangements for the annual ijtima to take place in the Jaam'i *Musjid* of Kanpur which in actual fact is the *Musjid* of Jaami'ul 'Uloom. He also sent those *Ulama'* who had just qualified that year, Moulana Abdul Ghani and Moulana Anwaar Saahib, for one *chillah* (40 days) in Jamaat. Hadhrat (RA) also took out a large group of his friends for one chillah (40 days). While he remained here, he always emphasised to his associates to spend time in jamaat. Whichever village he visited, he always encouraged his friends and associates to spend time in the path of Allah.

Hadhrat (RA) had answered all the objections against the work with detailed answers which have been published in Fataawa Mahmoodiyah and separately in a book form.

Undertaking journeys for *Da'wat* and Tableegh

In the initial stages of tableegh Hadhrat (RA) accompanied Hadhrat Moulana Ilyaas Saahib (RA) often to Mewaat and other places. Hadhrat (RA) would mention these incidents with great enjoyment.

A journey into the mountains with Hadhrat Moulana Ilyaas Saahib (RA)

Hadhrat (RA) mentioned that, "Hadhrat Moulana Ilyaas Saahib (RA) once undertook a journey to Mewaat through the mountains. One of his uncles accompanied us whom Hadhrat Moulana (RA) used to call Maamoo. When we reached our destination, Hadhrat was worried that if my uncle asks for tea, where am I going to make arrangements here, so he placed his hands on his shoulders and said, 'Maamoo, just ponder how many mountains Rasulullah ﷺ must have climbed to spread *Deen*? Today, for the first time, we got the opportunity to climb a mountain to practise this *Sunnah*. What a great favour of Allah Ta'ala is this?" in this manner, thinking of Rasulullah's ﷺ hardships, Hadhrat's uncle forgot to ask for tea also."

Journey to Mewaat with Hadhrat Moulana Ilyaas Saahib (RA)

Hadhrat (RA) mentioned the following incident. "Once we travelled to Mewaat with Hadhrat Moulana Ilyaas Saahib (RA). It was extremely hot in the afternoon. The terrain was mountainous and rocky. We stopped to rest in a cave for a while. Very quickly, two beddings were prepared for resting and Hadhrat Moulana Ilyaas Saahib (RA) laid down on the smaller bedding while the three of us laid down on the bigger one. Hadhrat Moulana (RA) had just closed his eyes to take a nap when a large group of people arrived to meet him. I thought of preventing them out of consideration for Hadhrat's comfort, thinking it would be preferable if they came afterwards. Hadhrat opened his eyes and said,

'Molvi Mahmood! Don't stop them, don't stop them. Tolerate them. Let them come in.' He then greeted every one of them and

asked them how they were feeling. When they had departed he said to me. ‘Molvi Mahmood, until and unless a person does not hold you in such high esteem and respect that he starts respecting your shoes as he respects bread, you do not have the right to be harsh on him.’”

Another journey with Hadhrat Moulana Ilyaas Saahib (RA)

Hadhrat (RA) mentioned an incident that had occurred whilst he was travelling with Hadhrat Moulana Ilyaas (RA).

He says, “We were on a journey and had decided to read Jumah in a certain village on the way, not intending to stay there. Somehow, they received the news of our arrival. Some people who were opposed to Hadhrat (RA) were also present. When they saw us they said, ‘Oh Oh, here they come again and began saying that, “Certainly no lecture will take place.” Some said that the talk would definitely take place whilst some said that it will not take place. When we reached the *Musjid* this uproar was on its rise. The Imaam of the *Musjid* announced, “Hadhrat Moulana has arrived and he will indeed deliver the lecture and perform the salaah. When he leaves, I am still the same old Imaam here. In return someone said that there will be no lecture. At that moment I stood up and said, “There will be no lecture. Hadhrat Moulana (RA) did not come to deliver a lecture, and requested the Imaam Saahib to perform the salaah as Hadhrat Moulana (RA) will not perform the salaah. The Imaam Saahib then commenced with the salaah. On completion, someone immediately stood up and announced that the bayaan will take place. Thereafter someone else stood up and said that no bayaan will take place. While this chaos continued in the *Musjid*, Hadhrat Moulana Ilyaas Saahib (RA) continued peacefully reading his sunnats. After completing his sunnats he stood up and addressed us saying, “Why are you people insisting on a lecture. Is delivering lectures your work?”

I replied “Hadhrat, absolutely not. No lecture will take place here. We did not come to deliver lectures. Our work is not to only deliver lectures.” Upon this Hadhrat Moulana said, “Yes, most definitely. Our work is not to deliver lectures and we are inexperienced in this

regard. Our short message is only this. This 'short message' continued for 1½ hours. Many people were present including the police. Wherever people were sitting, they remained sitting where they were. After speaking for one and half hours, Hadhrat (RA) said, "That is all I wanted to say, nothing else. Now we will depart. *Assalaamu alykum wa rahmatullahi wa barakaatuhu."*

Islaahi work in Kanpur

Hadhrat (RA) was passionate about the work of *da'wat* and tableegh. Whilst living in Kanpur he would visit the homes of friends, neighbours and others as well as the masaajid in the area with the *niyyat* of reforming the ummah. Some people however, objected to these visits. Once, Moulana Mufti Manzoor Ahmad Saahib, the present Qaa<u>dh</u>i of Kanpur, mentioned that some of the effects of Hadhrat (RA)'s efforts were that people began keeping beards, shopkeepers stopped selling animate toys and some people started performing salaah with jamaat and started conducting their lives according to the *Shari'ah.* Many family differences and quarrels were solved and they started thinking Islamically. Furthermore, businessmen stopped trading in impermissible ways and some people had repented from their incorrect Qadiaani, Razakhaani and Shia beliefs. Others made taubah from the incorrect customs that they practiced in weddings and began adopting the *Sunnah* in their lives. Only Allah Ta'ala knows how many people have changed their lives through the effort and sacrifice of this great servant of Allah Ta'ala.

Once, Hadhrat (RA) went to a shop when there was a heated discussion in progress between a Hindu and a Muslim. The Hindu was claiming that Muslims are very weak in maths and calculations. He then posed a mathematical question to the Muslim who was left dumbfounded. The Hindu then turned to Hadhrat (RA) and addressed him as follows; "This problem lies with you people. You do not teach History, Geography, Maths, etc. in the Madaaris." Hadhrat (RA) replied, "Who said that we do not teach these subjects? We teach the history of Makkah and Madinah, Taif, Badar, Khaibar, etc. We teach

the different battles and how they took place. Where and how Islam started. We also teach the children Siraaji, a subject which involves calculation of shares and how to equally and fairly distribute the shares of the deceased. In actual fact you people are all involved in calculations in this world and therefore in the Aakhirah you will also be involved in giving accounts. Muslims don't spend their lives calculating hence will be saved from giving accounts in the hereafter. The Hindu was left speechless and the Muslim shopkeeper thanked Hadhrat (RA)."

The fruits of Hadhrat's efforts in and around Kanpur

Hadhrat Mufti Zaheerul Islaam Saahib (RA) writes regarding our Hadhrat's efforts in *da'wat* and tableegh that, Hadhrat (RA) had worked in such areas where the people were completely ignorant. They only knew our Hadhrat (RA). If they heard that Hadhrat (RA) had arrived they would immediately go to the *Musjid* and would attend all of Hadhrat's lectures. Sometimes they requested that Hadhrat (RA) come to their homes and Hadhrat (RA) never refused. If a child completed the Qur'aan Shareef Hadhrat (RA) would attend and if someone asked him for dua he would not refuse.

In short, Hadhrat (RA) made himself available for their every need. The thought never arose that these people didn't come to me, so why should I then go to them? Why should I keep in contact with them when they do not respond to me?

Beni Ganj is approximately 125 kilometres from Kanpur. To obtain transport to get there was difficult. Sometimes Hadhrat (RA) would travel by train. If he had an hour available, he would go into the village. He would stay at Janaab Yusuf Bhai's house and from there he would proceed to Beni Ganj. He tolerated many difficulties during this journey.

Sometimes he had to disembark at Sandeella and from there he would go to Beni Ganj. In those days there were no proper schedules for busses and sometimes the busses stopped running. On one such

occasion, when this humble servant[1] was with, Hadhrat (RA) travelled by rickshaw on the day of Jumu'ah from Sandeella to Beeni Ganj. Many of the Sandeella brothers insisted that he stay, but Hadhrat (RA) said, "Arrangements have already been made. I have to go." It took two hours to reach Beni Ganj by rickshaw and there was absolutely no sign of fatigue on him at all.

Once, at night, because of the train being late, Hadhrat (RA) reached the upper Mou area whilst it was raining heavily. It was a pitch black night and one could not even see ones hand in the darkness. At the station he enquired about the route to Yusuf Bhai's house. A porter was willing to take Hadhrat at night for five rupees. Instead of going through the main street, he guided Hadhrat (RA) through the plantations and took him to the wrong place. Hadhrat (RA) gave him his money and the porter departed. With great difficulty, Hadhrat (RA) eventually reached Bhai Yusuf's house.

In those days there was great opposition in Mou. The masaajid were in the hands of the *bidatees*. Bhai Yusuf's family was also firm in the opposition. Hadhrat (RA), however, continuously visited and advised them and made such an effort on them that today there is no one in the entire family opposed to the Haq. The masaajid are now in the control of the people of Haq. What difficulties Hadhrat (RA) must have underwent to rectify this condition.

Hadhrat (RA) had a firm determination to work and solve the problems in the area. This was his only wish. He never desired that people must take *bay't* at his hands. With the exception of a few people, the entire area had taken *bay't* with Hadhrat Moulana Abraarul Haq Saahib (RA). If anyone asked him for *bay't*, he would reply, "Go to Hardoi and become a mureed there. I only come here once in awhile. You will be able to derive proper benefit there." As a result the entire area through the special focus of our Hadhrat (RA) turned into a large lush garden bearing many fruits.

The majority of people that were *bay't* to Hadhrat Moulana Abraarul Haq Saahib (RA) were from this area. Most of the students

[1] Hadhrat Mufti Zaheerul Islaam Saheb (RA).

of Madrasah *Da'wat*ul Haq were the children of those whom our Hadhrat (RA) had made an effort on.

He had only one purpose in mind and one objective. How can people strengthen their relationship with Allah Ta'ala and how they can engage themselves in those actions that will please Allah Ta'ala. If, on the day of Qiyaamah, Nabi-e-Paak ﷺ had to ask our Hadhrat (RA), "What have you brought?" Hadhrat (RA) would be able to reply, "This is the fruit of the efforts of my life." To fulfil this great purpose, he experienced hunger, difficulty and hardship.

Once after performing the Asar Salaah, Hadhrat (RA) travelled by train in such a manner that there was no place for him to even place his feet properly. Hadhrat (RA) placed his bedding on his head side, took his satchel containing his mail in his hand and stood up. On his return, he was asked, "Did you get a place to sit on the way to Luckhnow." He said, "four 'o clock in the morning I travelled to Katni in this condition that my bedding was on my head and the tilaawat of the Qur'aan was on my tongue."

Once whilst recalling the condition of one safar, Hadhrat (RA) mentioned, "The host did not come to the station. It was raining and we had just travelled a distance of 10-12 miles. The road was not very clear due to the rain. We kept going in circles looking for the place. Eventually we reached a village in the darkness of the night. The villagers explained to us that we were going in the wrong direction. The village that we were looking for was still a distance away."

Hadhrat (RA) stayed and the villagers insisted that he remain for meals. Hadhrat (RA) replied, I cannot eat without first paying for it. The people of the village gathered and Hadhrat (RA) delivered a lecture. Thereafter he partook of meals and left for the place where he had received a *da'wat*. What time he must have left home, what time he reached the station and what time he must have ate his last meal is known only to Allah Ta'ala.

We should not forget that all this had transpired when Hadhrat (RA) was well over fifty years of age.

Consideration for fellow companions

Whilst on journey, Hadhrat (RA) was always very considerate to his companions and ensured that they were at ease. Once, Hadhrat (RA) had to go to Banda. He first allowed all his companions to board the truck/bus and only then did he climb in.

Not carrying food whilst travelling

Hadhrat (RA) did not have the habit of carrying food with him on a journey and ate whatever he received. At times he would not eat anything whilst travelling and only ate once he reached his destination. His trust in Allah Ta'ala was so great that he never worried about food. He knew that Allah Ta'ala is the Provider and He will definitely provide.

Expressing his thanks to those who invited him

Once, Hadhrat (RA) went to Shah Jahaanpur. Some of the villagers had invited him to deliver a lecture in the village. Hadhrat (RA) said to them, "I cannot come now as I have to be back at the madrasah by tomorrow evening. However, you may write a letter to Kanpur inviting me and I will come when I am free."

The people asked what would the visit cost. Hadhrat (RA) replied, "There is no cost involved. Just as you regard it necessary to listen to a lecture, in the same manner, I too have a need to pass on the *amaanah* (trust) of *Deen* to those who do not have knowledge of it. You have made it easy for me to discharge this trust by granting me this opportunity to pass over the knowledge of *Deen*. I have to actually thank you people." The people were shocked with Hadhrat's answer because normally when someone delivers a lecture they expect some money in return, which Hadhrat (RA) never demanded. In fact he was prepared to even pay for his transport.

The villagers said, "We also wish to call other *Ulama'*. How should we go about doing it as we are all poor people?" Hadhrat (RA) replied, "Write to them saying that for the sake of Allah Ta'ala and our *islaah* (reformation) we want to listen to your lecture. We will be

able to feed you barley bread just as Rasulullah ﷺ ate and will be able to pay your transport. Please come and teach us our *Deen. Insha Allah,* the *Ulama'*-e-Haq will most definitely come upon your request."

Chapter 20

Tolerance and Differences of Opinion

Hadhrat Mufti Mahmood Saahib (RA) was a perfect example and a true successor of our elders. The manner in which he conducted himself when differences arose amongst the *Ulama'* is indeed proverbial. He always portrayed tolerance, patience and excellent conduct even to those who opposed him. The following is an excerpt from the book Hudood-e-Ikhtilaaf (Boundaries of differences) written by Hadhrat Mufti Farooq Meeruti Saahib (db).

A story of Tolerance

A request once came from Bheyundi to Hadhrat Hakeemul-Islam, Qaari Muhammad Tayyab Saahib (RA) to send some experts from Darul 'Uloom to participate in a debate which had already been organized. Hadhrat Qaari Saahib (RA) appointed a certain Aalim and Hadhrat Mufti Mahmood Saahib (RA) to attend. Hadhrat Mufti Saahib (RA) had already gone to Sahaaranpur, as was his habit on Thursdays. He was expected to return only after Jumu'ah, but Hadhrat Hakeemul-Islam (RA) sent someone to call Hadhrat Mufti Saahib back from Sahaaranpur. A car was arranged for the first leg of

the journey from Deoband to Delhi and thereafter they were to travel by train. Hadhrat Mufti Saahib (RA) arrived to board the car. When Hadhrat's *Khaadim*, Moulana Mufti Suleiman Qasim Saahib (RA) proceeded to climb into the car, the Aalim rebuked Mufti Suleiman Saahib very loudly, saying, "You are squeezing in like this. Can't you see whether there is sufficient space or not?" Those present felt very hurt at this, but Hadhrat Mufti Saahib (RA) did not react and his tolerance was evident. Not a word did he utter, nor was there any effect visible on his face. Quietly he told his *khaadim* to travel to Delhi by bus. Hadhrat undertook the entire journey pleasantly and in good spirits. When he returned, Hadhrat Moulana Haafiz Muhammad Tayyab Saahib (db), the Khalifa of Hadhrat Sheikhul-Islam (RA) enquired, "Hadhrat did not mention anything? Hadhrat should have said something. How would he (the Aalim) rectify himself? What bad character he has portrayed!"

Hadhrat's amazing reply was, "When departing, I made an intention for my own reformation, hence what could I say? Furthermore, should I display bad character to reform him?"

A story of Haroon Ar-Rasheed

Hadhrat (RA) then mentioned the following incident:

"Haroon Ar-Rasheed was a great king who ruled over the Muslims for many years. He was very soft natured and his servants had become bold against him. One night, the king awoke for some need. He called out to a servant. Although the servant was awake, he pretended as though he was asleep, and despite calling out to him a number of times, he continued lying on his bed, saying, "Rather execute your servants, there is no peace during the day or night. They keep on troubling us like this." Haroon Ar-Rasheed remained silent. The ministers came to know about this. In the morning, one of them addressed Haroon Ar-Rasheed saying, 'Our master does not say anything to the servants, thus they have become so bold and ill-mannered. They all should be punished.' Haroon Ar-Rasheed replied, 'Should I spoil my good character in order to mend their bad character.'"

Travel to Foreign Countries, then staying in Mazahirul-Uloom

When troubles broke out in Darul 'Uloom Deoband, Hadhrat left on a tour to foreign countries. He exercised precaution from saying anything in response to another person's comments, which may be against any of the parties involved.

Hadhrat (RA) spent approximately seven months out of India, due to this restlessness. On his return, Hadhrat Sheikhul Hadith (RA) addressed Mufti Saahib saying, "Muftijee! How long are you going to wonder about like this? Sit in one place and work. Work right here in Mazaahirul 'Uloom." Hadhrat Mufti Saahib (RA) then replied, "Very well." Hadhrat then stayed in Sahaaranpur and began work there.

Just as it was his habit to go from Deoband to Saharanpur on Thursdays, upon the insistence of certain '*Ulama'* of Darul 'Uloom Deoband, Hadhrat (RA) now started going to the Chatta *Musjid*, Deoband from Sahaaranpur on Thursdays and used to return after Jumu'ah the next day. In all this time Hadhrat (RA) did not utter a single word about the differences. When members of one group would come to meet him, he would receive them with cheerfulness, and when members of the other group would come, he would meet them too with the same cheerfulness.

Meeting with Moulana Muhammed Saalim Saahib (db)

Once, Hadhrat Mufti Mahmood Saahib (RA) came to know that Moulana Saalim Saahib was traveling on the same train that he was in, although in a far away coach. When Hadhrat (RA) alighted at a station, he went to meet Moulana Saalim Saahib (RA) supporting himself on the shoulders of Hadhrat Moulana Ebraheem Saahib (db) through the crowds of people on the platform, despite his extreme feebleness.

Hadhrat's response to the dispute of Mazaahirul ʻUloom

When the dispute took place in Mazaahirul ʻUloom, Hadhrat (RA) left India and again stayed in foreign countries for about 7-8 months. When he returned, he stayed at Deoband instead of going back to Mazaahirul ʻUloom. Hadhrat (RA) clearly stated his view with regards to the registration of the Madrasah, but did not take any part in the dispute thereafter. However some people insisted that Hadhrat participate to which he replied, "I don't have the power to roll up my sleeves, wear a loincloth and plunge into the arena. On either side are the sons of my asaatiza? Who should I stand up against?"

Despite all this precaution, the people did not leave Hadhrat (RA) alone. They slandered him and tried to defame him in many ways, but Hadhrat (RA) practiced complete tolerance and patience. Not a sentence was heard from him against those who had passed fatwa's implicating him. If someone asked him something regarding the allegations he would explain himself clearing up any doubts but never said anything more than that. There was also no change in his behaviour towards the different parties.

Honouring those who had passed a fatwa against him

When an Aalim who passed a fatwa against Hadhrat (RA), came to meet him, Hadhrat stood up, embraced him, made him sit close to him and spoke to him with love and affection, finding out about his family, the Madrasah and the Asaatiza. Hadhrat (RA) did not mention anything about the fatwa. The Aalim himself brought up the topic, and said, "I was forced to write it" and he also presented an excuse and sought forgiveness. Hadhrat said, "From my side, everything is forgiven. However, the mistake should be publicized. Taubah should be according to the extent of the error. Yes, from my side you are forgiven. On the Day of Qiyaamah, I will not hold you responsible."

What better example of good character can there be than this? Nonetheless, Hadhrat (RA) also made the Mas-ala known to him after

he had brought up the topic. Thereafter the Aalim used to visit Hadhrat (RA) very often. Hadhrat (RA) used to speak to him freely and never once asked him what he had done about the fatwa. When Hadhrat (RA) used to visit Sahaaranpur, he would make sure that he visited all the *Ulama'* there as well.

Hadhrat Mufti Saahib (RA) and Hadhrat Mufti Nizaam-ud-*Deen* Saahib (RA)

Mufti Nizaamud-*Deen* Saahib (RA), the head of the Fataawa department of Darul 'Uloom Deoband had many differences with Hadhrat Mufti Saahib (RA) in many Masaa-il. However, in spite of this, there always existed the greatest amount of respect between them.

After Hadhrat Mufti Mahdi Hasan Saahib (RA) passed away, the Shura committee of Darul 'Uloorn Deoband appointed Hadhrat Mufti Mahmood Saahib (RA) as the head of the department of Fataawa, However, Hadhrat (RA) handed over this position to Hadhrat Mufti Nizaamud-*Deen* Saahib (RA), who at first turned down the offer saying that, "When the committee had appointed you, then how can I accept?" Hadhrat (RA) said, "If you don't accept, then I will leave Darul 'Uloom and go away." Hadhrat Mufti Nizaamud *Deen* Saahib (RA) was then forced to accept this post. Thus, Hadhrat (RA) thereafter worked under Mufti Nizaamud *Deen* Saahib (RA) and in every way showed that he was the sub-ordinate.

Hadhrat Mufti Nizaam-ud-*Deen* Saahib used to say, "Hadhrat Mufti Mahmood Saahib's jolly character and humour has put a veil over his piety."

Hadhrat Mufti Mahmood Saahib (RA) and Hadhrat Moulana Maseehullah Khan Saahib (RA)

Hadhrat Moulana Shah Maseehullah Khan Saahib (RA), Khalifa of Hadhrat Hakeemul Ummat (RA), was a companion of Hadhrat Mufti Saahib (RA) in his student days. They used to often eat together.

However, they were not classmates. Hadhrat Mufti Saahib (RA) was one or two years ahead. Generally, a person would be very casual with his friend, no matter how great a buzrug (saint) he may become. But the respect these two Buzrugs had for each other is truly enviable. During their student days, they were quite casual with each other, but as soon as Hadhrat Thaanwi (RA) had given *Khilaafat* to Hadhratjee, Moulana Maseehullaah Saahib (RA), Hadhrat Mufti Saahib began honouring him, and abandoned all forms casualness.

After completion, Hadhrat Moulana Maseehullah (RA) intended to go to Thaanabowan and spend some time in the company of his sheikh. Hadhrat Mufti Saahib (RA) carried his bedding and they both went to Thaanabawan by foot.

Someone has beautifully stated:

'In the veil of helplessness is hidden the height of your perfection.
In humility is hidden your high position.'

It was almost impossible for Hadhrat Faqeehul-Ummat (RA) to pass Jalaalabaad and not meet Hadhrat Maseehul Ummat (RA) even if it was for only a few minutes. Once, Faqeehul Ummat (RA) returned from a long journey, which he had undertaken for an eye operation, which had previously been done in London. Due to some complications, Hadhrat (RA) had to stay in Calcutta for about three months, during which he had two further operations. He had become very weak, but this did not cause him to miss out his Ma'mulaat (routine). On his return, Hadhrat (RA) went by bus to Janjaanah to visit his daughter and other close relatives. Jalalabaad was on the way.

The bus stopped near the Madrasah enroute from Nanotah and there are no rickshaw's available here. From the bus stop to Hadhrat Moulana Maseehullaah Saahib's residence is quite a distance. This humble servant (Mufti Farouk Saahib (db) told Hadhrat Moulana Ebraahim Saahib (db), "Rickshaw's are not available from here. We may get off at the bus rank where we will be able to get a rickshaw. This will be much easier." Hadhrat (RA) heard me saying this. He then asked Moulana Ebraahim Saahib what was the matter. Hadhrat Moulana informed him about the discussion. Hadhrat Faqeehul-

Ummat (RA) replied, "No bhai, we will get off right here, we should also walk a little when going to visit the pious. In fact, we should have walked from Deoband. If we were not able to do that, then shouldn't we at least walk from here?"

When I (Mufti Farooq Saahib) heard this, I was shocked. Was this a devoted, sincere Mureed going to visit his Sheikh or a saathie going to meet his companion?

In the veil of helplessness, is the height of your perfection concealed. In humility is your high position concealed.

We don't even contemplate on such etiquettes when visiting our Sheikhs, let alone our friends. Our condition is such that we worship our desires, our own motives and we desire fame. To understand these salient and noble actions of these saintly personalities is difficult. We cannot attain this unless we do not annihilate our desires and exert ourselves purely for the pleasure of Allah Ta'ala. However, such choice behavior is rarely found in the world today. This was the respect Hadhrat Faqeehul-Ummat (RA) had shown.

Now let us look at the other side. Hadhrat Maseehul-Ummat (RA) was informed of Hadhrat's arrival. He immediately stood up and came outside to meet Hadhrat (RA), who had already reached there. He then embraced Hadhrat, kissed his hands, took Hadhrat by the hand and led him into the house and requested Hadhrat to sit on his bed. Thereafter, a very informal conversation followed. When Hadhrat (RA) was departing, Hadhrat Maseehul-Ummat (RA) came out to bid him farewell.

On one occasion, Hadhrat Faqeehul-Ummat (RA) visited Jalalabad. Again there was this same mutual love and respect for each other. Hadhrat Maseehul Ummat (RA) enquired about many masaa'il. He showed Hadhrat (RA) his wudhu khana, bathroom etc, asking Masaa-il pertaining to cleanliness. He also enquired about salaam and reply to salaam.

Once, this humble servant (Mufti Farouq Saahib) went to Jalalabad, to visit Hadhrat Maseehul Ummat (RA). I still gain pleasure from the manner in which he had enquired about Hadhrat Faqeehul Ummat (RA). The words are more or less like this, "How is our

respected and honourable Mufti Saahib?" He repeated this thrice in a most loving and warm manner.

Hadhrat Faqeehul Ummat (RA) and Hadhrat Maseehul Ummat (RA) also had differences in certain Masaa-il. For example, in the Mas-ala of Shura and administration, Hadhrat Moulana Maseehullaah Saahib (RA) had published a kitaab by the name of 'Ihtimaam and Shura.' A book of Hadhrat Mufti Mahmood Saahib (RA) was also published on the same topic, by the name 'Shura and Ihtimaam' which had a totally different view. This Mas-ala became the subject of discussion throughout the country, but did not change the affection and respect these two saintly personalities had for each other.

Beautiful conduct towards a subordinate Ustaad

In Kanpur, Hadhrat Mufti Saahib (RA) was the Head Ustaad, Head Mufti and Sheikhul-Hadith. One of the Asaatiza teaching in the Madrasah, who had poor teaching abilities, used to speak ill of Hadhrat Mufti Mahmood Saahib (RA) and the principal during lessons.

He was an elderly Ustaad and was in the habit of using vulgar language. He was jealous and envious of Hadhrat Mufti Saahib's popularity and acceptance. But Hadhrat maintained an attitude of forbearance and never reprimanded him. Instead Hadhrat used to even teach that Ustaad's lessons so that the students do not miss out and are not deprived. Hadhrat would still give him a kitaab or two to teach with a full salary.

Despite all of this, he did not desist from his actions. Thus Hadhrat (RA) was forced to stop him from teaching, but continued paying his salary for one full year.

When he wrote to Hadhrat demanding an explanation for suspending his teaching, Hadhrat replied, "You have deprived the students from your good and I wish that they are also saved from your evil."

Good behavior towards a contemporary rival Ustaad

Through the insistence of Hadhrat Moulana Fakhrud*Deen* Saahib (RA), the Sheikhul-Hadith of Darul-Uloom Deoband, Hadhrat Mufti Mahmood Saahib (RA) accepted to teach Bukhari Shareef. A certain teacher who had the desire to teach Bukhari began harassing Hadhrat greatly. He would instigate the students to make objections and ask unnecessary questions which they would rain down upon Hadhrat when he was teaching, thereby disrupting the lesson from continuing normally and causing harm to the other students. Hadhrat was well aware of his movements. When this Ustaad did not achieve his objective (in deterring Hadhrat and removing him) he then resorted to Sihr (witchcraft). As a result, Hadhrat developed a bout of uncontrollable hiccups. He also tried other schemes to hamper Hadhrat but Hadhrat (RA) did not mention a word through all of this. If Hadhrat (RA) met him on the road, he would greet him with salaam and shake his hands. If any person mentioned anything about him, Hadhrat (RA) would beckon him to be quite saying, “He is my elder.”

Retracting Fataawa

Hadhrat Mufti Mahmood Saahib (RA) never persisted on his own views. He would write Fatwas and show them to others to check and examine. He would not even feel it against his dignity to show students his Fataawa for scrutiny. If the fatwa was an important one, he would give it to various *Ulama’* and Mufti's saying, “If there is any mistake then let me know.” If any person had any suggestion he would gladly listen to it, and if anyone made a valid and accurate objection against part of or an entire fatwa, Hadhrat (RA) would immediately accept it and most happily correct his fatwa.

Pardon without being asked for pardon

One person had committed a grave error and caused great harm to Hadhrat (RA). He immediately forgave him. That person requested

Hadhrat a few times to pardon him for the inconvenience and trouble he had caused. Hadhrat replied, “All is forgiven. There is no room in my heart for ill feelings. In fact, I forgave you without even you asking me.”

A stern word, then Du'a

Once, a scribe had delayed the writing of 'Fatawa Mahmoodia' for a considerable time. He continued promising to do the work which he never did. This caused Hadhrat (RA) great pain. When Hadhrat visited Meerut, he met the scribe. Hadhrat uttered a stern word to him and thereafter returned to Deoband. When this humble servant (Mufti Farooq Saahib (db) visited Deoband, Hadhrat said to me, “From Meerut to Deoband, I made Du'a for the scribe in lieu of that word which I mentioned to him.”

Welfare towards rivals and antagonists

Hadhrat (RA) not only refrained from taking revenge of those who had done wrong to him and caused discomfort to him, but he also immediately forgave them, made Du'a for them and even took care of them by giving them his valuable advices. Indeed, this is a great and lofty spiritual rank, which Allah Ta'ala bestows to his close bondsmen. After the *Ambiyaa* (AS) it is the 'Siddiqeen' who enjoy a share of this position.

During the days of turmoil in Mazaahirul Uloom one person was greatly involved in speaking ill of Hadhrat (RA) and other elders. On one occasion, when he had publicly uttered such undesirable and inappropriate words, a close *khaadim* (attendant) of Hadhrat who was present, felt very hurt and developed a dislike for that person.

When Hadhrat Mufti Mahmood Saahib (RA) met this *khaadim*, he said to him, “I focused my attention towards your heart but found it tied into a knot.” What Hadhrat meant was that he should not even have ill feelings for that person as well, since this was a cause of being deprived of blessings and an obstruction to spiritual progress. What an open and clear heart Hadhrat possessed.

I once read a poem: 'He who is not our friend, May Allah rain on him His showers of friendship. He who caused grief to us, may he have comfort in abundance. He who throws thorns on our path out of enmity, May the garden of his life be full of blooming flowers.'

At that time I (the author) had only thought of it as mere poetry, having no link with reality, but examining Hadhrat's life, I realised that there are people befitting such poems. The character and manner of these personalities were the personifications of the Hadith, **'Join relations with those who sever relations with you, pardon those who wrong you and be good to those who do evil towards you**.' To deliver a moving speech and an elegant explanation of a Hadith from a stage is easy, but it is only these lofty personalities who live the meaning of the Hadith.

'These are my forefathers so bring forth a match to them O Jareer, when the gatherings of boasting gather us!'

Excellent conduct towards a potential enemy

Mufti Zaheerul-Islam Saahib (RA) relates an incident during the days when he was a student in Kanpur, 'One man had built up such a grievance regarding some personal matters against Hadhrat, that he began antagonizing Hadhrat openly and left no stone unturned in his resentment. He even went to the extent of making another person feel disillusioned towards Hadhrat and convinced him to murder Hadhrat Mufti Mahmood Saahib (RA). He then fixed the night in which he would carry out his dastardly act. Normally Hadhrat's door would be closed at night, but on this particular night Hadhrat (RA) left it open. A *Khaadim* wished to close the door. Hadhrat said, "Tonight is the night to leave it open." What great Tawakkul and reliance he had on Allah Ta'ala that there was not even a shadow of fear. Some students who were aware of the situation volunteered to stand guard, but Hadhrat did not allow them to do so. The students were furious with the person who had made the threat, but Hadhrat strongly stopped them from taking revenge or saying anything harsh to him. Through Allah's grace and help he did not get the courage to even make his way to Hadhrat's room to carry out his evil intention. Once, he had

put up posters and bills in several places with objections and false accusations and baseless suspicions against Hadhrat. Hadhrat's *khuddaam* (attendants) intended to reply but he stopped them.

On the other hand, Hadhrat (RA) would personally go to his home, meet him and find out his condition. He would also include him in Mashwaras (consultations). Hadhrat would take him to the elders of Deoband, Sahaaranpur, and Raipur and pay for his traveling expenses. Hadhrat assisted him in every way he could. When he was in financial difficulty, Hadhrat arranged for him to open a business. For this, Hadhrat bore a great financial burden. In short, Hadhrat treated him like a close friend. This sublime and beautiful character melted away his enmity and created in its place such deep love and affection that he would even sacrifice his life for Hadhrat. This incident is an example of the countless stories in Hadhrat's life, wherein he had portrayed such noble attributes. For the sake of brevity, we suffice with this incident.

Once, Hadhrat (RA) came to Gangoh from Kanpur. When he reached home, his cousin mentioned to him that the neighbour wanted to speak to him urgently. Hadhrat (RA) gave him permission to enter. He started off his talk by saying that everyone has differences and enmity but the enmity must never reach a point of taking someone's life. Hadhrat (RA) interrupted him by saying, "Please clarify yourself, I do not understand what you are saying." (This was always Hadhrat's habit that he never gave any answer if he was not clear about a question). The person continued saying that a certain person in his family had fallen ill and had then passed away. He then attributed his passing away to the fact that Hadhrat (RA) had given him a ta'weez. Hadhrat (RA) immediately recited *Innalillahi wa inna ilayhi raajioon* and *Astaghfirullah*. He then said, "I want to make it very clear to you that this is an allegation against me. I did not make any such taweez and if you don't want to believe me then I cannot do anything.

Thereafter Hadhrat (RA) explained that there are two things to keep in mind. One is *Huqooqullah* and the other is *Huqooqul 'Ibaad*. If anyone accuses you regarding *Huqooqullah*, then there is no need to

react or clarify anything as this matter is between you and Allah Ta'ala. e.g. Someone says that you drank wine or you don't perform salaah. But if anyone accuses you regarding *Huqooqul 'Ibaad* then you have to clarify yourself and explain the truth. This is your responsibility. If they accept your explanation well and good and if they do not accept it then do not enter into a dispute or quarrel. What an easy way to solve confusions.

Chapter 21

Travelling Abroad

Africa

We have previously discussed the *haalaat* (conditions) of Hadhrat's great grandfather, Hadhrat Abu Ayoob Ansaari رضي الله عنه under the chapter of Hadhrat's family and tribe. Hadhrat Abu Ayoob Ansaari رضي الله عنه had participated in the Battle of Badr with Rasulullah ﷺ as well as all the other battles that followed. He also participated in all the battles that the Muslims fought after the demise of Rasulullah ﷺ. It was as though he passed his entire life in Jihaad. When the Muslim army left to conquer Constantinople, Hadhrat Abu Ayoob Ansaari رضي الله عنه joined the expedition. At that time he was extremely ill and the chances of him surviving was poor. He left a bequest stating that if he passed away, then his janaazah must be carried with the army and he should be buried at the place where the Muslim army meets the enemy so that on the day of Qiyaamah he can say to Allah Ta'ala, 'O Allah, as long as I had life in my body, I continued striving for your *Deen* and after passing away my janaazah continued moving with the Mujaahi*Deen* for the sake of promoting Your *Deen*.'

It happened as he predicted that he passed away whilst travelling. His janaazah was carried by the Mujaahi*Deen* until they

reached the battlefield. He was buried in Constantinople at the gate of the fort.

The same blood ran in the veins of our Hadhrat Mufti Mahmood Saahib (RA) which made him reject any kind of ease and comfort. It was this *fikr* and concern that drove Hadhrat (RA) to strive in every facet of *Deen*. For many years he travelled to South Africa and Allah Ta'ala willed it that the sand of South Africa was chosen as his resting place.

It was his link with the *MujaahiDeen* and the blood of his great grandfather, Hadhrat Abu Ayoob Ansaari ﷺ running through his veins that kept him active throughout his life. At times, when he was severely ill we would visit him in hospital. He was extremely weak, barely able to talk or to do anything else. He was unable to even partake of any meals. Those visiting him would begin to lose hope in his recovery. However, as soon as his health improved, we would hear that Hadhrat (RA) has travelled to South Africa. It was difficult for us to even imagine him undertaking such a long journey in this condition. This can only be a sign of the *qudrat* and greatness of Allah Ta'ala.

Hadhrat (RA) endured all this difficulty and hardship in a condition where he was only skin and bones so that on the day of Qiyaamah he would be able to stand before Allah Ta'ala and say, "O The Creator of the Worlds, I have come to you in a condition that I have spent my entire life, and every breath in the service of Your *Deen*. Towards the end of my life, in my ill health and weakness, when I was nothing but skin and bones, I travelled the world only for the sake of spreading Your *Deen*."

Travel to Britain and America

Hadhrat (RA) travelled to Britain on several occasions. Once, Hadhrat (RA) went to Britain and was operated on his eye where he stayed for two months. Hadhrat Moulana Yusuf Motala Saahib (db) hosted Hadhrat (RA) on this journey. He also travelled to America at the invitation of Dr. Ismail Memon Saahib (db) and Dr Abdul Hay Bhulbulya.

Chapter 22

Courage and Bravery

Among the qualities of Sayyidinah Rasulullah ﷺ was that of "*Ashja'un Naas*" (The bravest among people).

Allah Ta'ala had blessed our Hadhrat (RA) with a great amount of bravery. The courage that he possessed in his old age was such that would put many youngsters to shame. Prior to old age, many of the youngsters were amazed at his strength and courage. Until the age of 60 there was no one who could manage to drop our Hadhrat in wrestling. 20-25 year old students were unable to beat Hadhrat in an arm wrestle. They would think that Hadhrat's hands were made from iron. They would tire themselves hoping to beat him but would return miserably defeated.

At times, when students came to make his *khidmat*, he would ask, "Why did you come? I don't have any need for *khidmat*."

He would challenge the students saying, "I will keep my hand straight. If you bend it I will reward you with one rupee." Many students would gather and try but were unable to do so. Then Hadhrat (RA) would challenge them further saying, "Okay, now I will bend it, you straighten it." Once again all the students would try hard but to no avail. None of them were able to straighten Hadhrat's bent hand nor bend his straight hand. Sometimes he would ask them to open his bent finger or bend his open finger. After applying all their might they would be unable to do either.

Hadhrat (RA) also mastered the art of stick fighting. He used to stand on his feet and swing his staff. He kept a stick under his bed but never had the opportunity to use it. Whilst living in Kanpur, Hadhrat (RA) would also practice self defence. Encouraging the students, he would say, "Learn how to use it as it will benefit you tremendously during your life."

Once in Gangoh a snake was found in a neighbour's home. It was black in colour and nobody had the courage to approach it. A little girl ran to inform Hadhrat (RA) of the situation. He stood up and went to the house. With just one blow he killed the fierce serpent with no fear. It is quite well known in India that killing a black snake is no easy task. These reptiles are very dangerous and can attack very easily. Only a brave person would attempt to kill it.

Hadhrat (RA) would walk very fast. Even the young were unable to keep up with him. He would walk with ease whilst the others around him would have to run to keep up with him. At times he would easily walk from Ambetah to Gangoh between Asar and Maghrib. Whilst in Jaami'ul Ulum, Kanpur, Hadhrat (RA) used to bring the kitaabs for the students from the Kutub Khana to the classroom and when they were finished he would carry the books back to the library. Carrying all the books up and down 27 stairs is enough to explain Hadhrat (RA)'s agile nature.

On one journey, Hadhrat (RA) travelled by train and stood throughout from 04:00pm till 04:00am. He kept his bedding on his head as there was no place to sit nor was there any place for his goods. In that time he neither complained nor fussed. He would travel 20 to 30 miles on foot without any difficulty. He wouldn't get tired, feel lazy or lethargic.

During one rainy season, Hadhrat (RA) travelled to Beni Ganj accompanied by Hadhrat Moulana Qaari Ameer Hasan Saahib (db), the head ustaadh of Hardoi. Due to the tremendous rainfall, the roads were closed and no busses were allowed to travel. Hadhrat (RA) walked three kilometres in the rain to Julaaha hoping to get a bus from there. When he found that there was no bus available, Hadhrat (RA) decided to walk to Hardoi which was further 23 miles. However,

he only travelled 14 miles to Bhagoli station out of consideration for Hadhrat Qaari Saahib (db). One can only imagine how they travelled in such conditions without any food and provisions.

During his youth, Hadhrat (RA) used to walk at the time of tahajjud in mid winter, wearing a *malmal* (cotton) kurta. A person commented, "I don't know what these molvis eat. Do they eat lion meat or use lion fat. They don't ever feel cold." Hadhrat (RA) immediately replied, "They eat what you eat, but they protect their jewels (i.e. they don't commit sins and they don't have illicit relations) which you cannot manage."

Hadhrat (RA) had an excellent physique and was very muscular and strong. Owing to his height, one did not notice this. When he was ill and he could not stand up by himself, one of the khuddaam tried to pick him up but could not do so alone. Hadhrat (RA) smiled at him and said, "After an elephant dies it still weighs 50 000 kilos."

Horse riding

Hadhrat (RA) loved riding horses. Once he travelled to a village by bicycle but was unable to control it. With great difficulty he managed to reach his destination. On his return, Hadhrat (RA) came on horseback. It seemed as though he was very comfortable on horseback and was riding like a professional. Hadhrat never liked riding a bicycle.

Chapter 23

Humility

Together with all the other excellent qualities that Hadhrat (RA) possessed, Allah Ta'ala had also blessed him with complete humility. In fact, humility had become Hadhrat's (RA) second nature. He never thought himself better than anyone and always regarded others to be much higher than himself. He always felt that he was the worst person on earth. There was an aura around him which attracted people to him.

Once, he mentioned, "I feel that I will attain salvation through the dust on the feet of those who come here to me." This was, in fact, also the saying of Hadhrat Haji Imdaadullah Saahib (RA).

At the time of the strikes

When the accursed strike took place in Darul 'Uloom Deoband, Hadhrat (RA) left to travel overseas. He did the same when there was a strike at Mazaahirul 'Uloom. When he was asked the reason for leaving, he replied, "All this is because of my evil. I went away so that the strike may end."

Special Service

Hadhrat (RA) disliked having a special place or area exclusively reserved for him. Before he fell ill, he did not even like to keep a

pillow for him where he sat. He did not permit anyone to place a pillow or a sheet where he sat while conducting the majlis in the *Musjid.* He did not even like having a special tent for himself during the i'tikaaf but agreed to this only because the *khuddaam,* (attendants) insisted.

Once, during i'tikaaf, Hadhrat (RA) instructed the *khaadim* (attendant) to place a straw mat down as his bedding where he was going to sleep together with a bed sheet and a pillow. The *khaadim,* however, put a soft mattress for Hadhrat (RA). When Hadhrat (RA) saw this, he became very angry and asked who had put the mattress and for what reason. The attendant replied, "Hadhrat, the ground is very hard and you will have difficulty sleeping on a straw mat. That is why I have placed this mattress on the floor."

Hadhrat (RA) asked him, "Do all those who are in i'tikaaf also have mattresses?" When he was told that not everyone had mattresses, Hadhrat (RA) replied, "How can I then sleep on a mattress? If it is not possible to arrange mattresses for everyone then it is impossible for me to sleep on one."

Sharing his food with a beggar

Once, at the time of iftaar, an extremely poor person arrived at the *Musjid* to partake of iftaar. His clothes were ragged and a foul odour emanated from his body. No one was prepared to sit next to him. When Hadhrat (RA) saw him, he immediately called him to sit next to him and shared his meals with him. Everyone was surprised at this and regretted their action.

Hadhrat's habit at the time of iftaar

If a problem of space arose during meals, Hadhrat (RA) would immediately sit with his one knee raised to make space for others. When a morsel of food fell on the *dastarkhaan*, he picked it up and if someone did not clean their plate, Hadhrat (RA) would clean it himself. All of this was done in emulation of the *Sunnah.*

Allah Ta'ala has placed a cover over my faults

Once Hadhrat (RA) wrote to a person as follows, "Allah Ta'ala has placed a veil over my faults. If He exposes my real condition everyone will despise me."

Admonition towards the one who wrote, "The successor of Hadhrat Sheikhul Hadith"

A person had once written to Hadhrat (RA), addressing him as, "The successor of Hadhrat Sheikhul Hadith (RA)." Hadhrat (RA) replied, "This lowly servant is in no way his successor. I am not even equal to the dust on his shoes. Yes, I did stay with him for some time but unfortunately, was unable to take any benefit from him."

Not fit to straighten their shoes

A person who was *bay't* to Hadhrat Sheikh (RA) wrote to our Hadhrat Mufti Saahib (RA) asking him if he could continue his islaah with him as, after Hadhrat Sheikh, he is now the only one remaining. Our Hadhrat (RA) replied saying, "Please do not confine the great bounties and blessings which Allah Ta'ala had rained upon Hadhrat Sheikhul Hadith (RA) to just one person. There are 110 such people who have taken great benefit from Hadhrat Sheikh (RA) whose shoes I am not even worthy of straightening."

Manner of speaking

Hadhrat (RA) would always address anyone younger than himself with respect. In his correspondence with them he addressed them as 'Most respected' etc. One may refer to the book Maktoobaat-e-Faqeehul Ummah wherein Hadhrat's letters have been reproduced.

He treated them with more respect than we show to our elders. Hadhrat (RA) did not even for a moment think that he was greater than anyone. We have never heard him praise himself or make any statement that portrayed him as a man of perfection and greatness.

Chapter 24

Hospitality towards Guests

It is mentioned in the Hadith that whomsoever believes in Allah Ta'ala and the last day should be hospitable to his guests. In emulation of this Hadith, we find that all our elders were extremely hospitable towards their guests. Hadhrat Faqeehul Ummah, Mufti Mahmood Hasan Saahib Gangohi (RA) had received this inheritance of hospitality from his great, great grandfather, Hadhrat Abu Ayoob Ansaari ﷺ, the host of Rasulullah ﷺ. This quality was second nature to our Hadhrat (RA).

Any stranger who came into the presence of our Hadhrat (RA) was made to feel so comfortable as though he had entered his own home.

اگر فردوس بر روے زمین است

ہمین است و ہمین است و ہمین است

If Jannah (paradise) had to be on the face of this earth
Then this is Jannah, this is Jannah, this is Jannah

Special food for the guests

Hadhrat (RA) always ensured that proper arrangements were made for his guests. If a guest had a special need, he fulfilled it to the extent

that if a visitor asked for something special Hadhrat (RA) made it available for him. Hadhrat (RA) was also particular about arranging special food for the guests who came from different villages, areas and countries.

Breaking nafl fasts out of consideration for the guests

At times, Hadhrat (RA) would break his nafl fasts in consideration for guests that arrived. He would not even mention that he was fasting and would make the qadha fast at a later stage.

Postponing a journey because of the guests

Often Hadhrat (RA) would postpone any travel plans that may have been scheduled due to the arrival of a special guest.

Checking on the guests

Hadhrat (RA) would keep a check on all the visitors at the dastarkhaan. If a special guest was absent he would enquire about his whereabouts. As soon as the roti or curry was finished and needed replenishing Hadhrat (RA) would immediately instruct the attendants to dish out more and serve it to the visitors.

Remaining on the dastarkhaan

Hadhrat (RA) would sit down to eat merely as a formality. He ate very little but remained on the dastarkhaan until the end of the meal. Hadhrat (RA) would only stand up when everyone had completed eating, so that guests may finish their meals comfortably.

Light hearted talk on the dastarkhaan

During meals, Hadhrat (RA) would joke and make the guests laugh to keep them at ease. He made them feel comfortable so that they ate to their fill without feeling strange or awkward.

There was a beggar in Deoband who used to ask for food occasionally. After eating he used to come back and beg for money.

The khuddaam would feel annoyed that why is he insisting for money when he was given sufficient food. Hadhrat (RA) would give him the money and say to the attendants that this is actually payment for eating your food. He used his teeth to grind the food hence you have to give him wages for his work.

Arranging bedding for the visitors

After Esha, Hadhrat (RA) saw to the sleeping arrangements of the guests. Hadhrat (RA) always had an inherent desire to serve the guests himself. When Hadhrat (RA) was well, he himself would assist in making up the beds for the visitors. Once the guests had retired to bed, Hadhrat (RA) and two attendants would then check if they needed anything. When he became extremely ill and could not personally attend to the guests, he would ask continuously if the guests had eaten well and if arrangements for their bedding, etc. have been made.

Travel allowance for the guests

Hadhrat (RA) rendered whatever service he could to the guests without neglecting anything. Often, some of the visitors, being poor did not even have bus fare for their journey home and Hadhrat (RA) would generously give them the fare.

Bidding farewell to the guests

When the guests were leaving, Hadhrat (RA) would stand up and hug each visitor, greet him and see him off till the door. During the latter years as well, despite being old and extremely ill, Hadhrat (RA) would stand up and greet every person.

Chapter 25

Contentment and Generosity

Hadhrat (RA) never chased any beggar away. If he did not have anything with him at the time, he would promise to give the beggar something at another time. Hadhrat (RA) did not question whether the person was deserving or not but always gave something even if he was sure that the person was undeserving.

Once, a little girl came to Hadhrat (RA) with a note stating, "My mother has passed away and I don't have any money to buy her kafan. Please give me something." Hadhrat (RA) gave her the necessary amount. When she left, someone remarked that Hadhrat (RA) did not even enquire whether her mother had really passed away or not. Hadhrat (RA) replied, "There was absolutely no need to investigate." "Why?" asked the person. "An investigation should only be carried out when in doubt. I was certain that she was lying as her face showed no sign of grief. A person who loses his mother generally expresses some kind of sorrow" replied Hadhrat (RA). "Why did you then give her the money?" asked the person? Hadhrat (RA) replied, "I gave her the money as a thanks to Allah Ta'ala that He has not place me in such a calamity." (i.e. to speak lies and accumulate money).

Once, when a beggar came to Hadhrat (RA), he gave a student a 100 rupee note to give to the beggar. The student assumed that Hadhrat (RA) did not have any smaller change and thus made

change, giving part of it to the beggar and returning the remainder to Hadhrat (RA).

"I did not tell you to do this", said Hadhrat (RA). "I intended giving all the money to him." The student excused himself saying, that he did not think that this was what Hadhrat (RA) had intended. Hadhrat (RA) eventually gave the change to the student.

There were many students who received a monthly allowance from Hadhrat (RA). Most of them would come to Hadhrat (RA) if they had any difficulty. He would also enquire if they needed anything and would then proceed to fulfil it.

Allah Ta'ala had blessed Hadhrat (RA) with such generosity that if he came into possession of a large sum of money, he would distribute it immediately without any hesitation.

If anyone approached Hadhrat (RA) for something, and he had nothing at the time, he made sure he gave something even if it was the food he was eating. He always said, "To mise with something that you have is actually having *badgumaani* (having doubts) about Allah Ta'ala. You doubt whether He will give you again tomorrow." Hadhrat (RA) never kept anything permanently for himself.

Despite his generosity, Zakaat and Qurbaani never became waajib upon him as he never saved up any of his money. He spent on the students if they needed medicine, kitaabs, basic commodities, etc. Hadhrat (RA) used to purchase large sets of kitaabs for the students who completed iftaa. He had also given many books to some of the *Ulama'* that they were able to start off their own small libraries. He had also given away his entire collection of kitaabs several times but Allah Ta'ala always replenished them.

Hadhrat (RA) had to undergo an eye operation because he was experiencing difficult in reading. When this decision was made, Hadhrat (RA) gave his entire library away. Someone said to him, "Hadhrat, you should at least keep a few books for yourself. After the operation you will, *Insha Allah* be able read properly."

Hadhrat (RA) replied, "What do you think? The one who will restore my eyesight, will He not give me back my books?" Thus Hadhrat (RA) distributed all his kitaabs. Those present later witnessed

firsthand, that a few days after the operation, his entire library was restored.

Hadhrat (RA) went to the extent of even arranging homes for those who complained about not having homes.

Dast-e-Ghaib

Many people felt that Hadhrat (RA) had the gift of *dast-e-ghaib* (receiving monies from the unseen). A *khaadim* once asked him, "Do you have the gift of *dast-e-ghaib*?" Hadhrat (RA) replied, "Yes, I do have this gift." The *khaadim* asked, "Will you show me how to attain this?" Hadhrat (RA) replied, "Yes, I will show you but you will not be able to do it." The attendant asked, "What is so difficult that I won't manage?" Hadhrat (RA) replied, "There is nothing difficult in it except that you have to practice the following three things."

These are:

1. Don't regard your wealth as your possession. (Regard it as an *amaanah* (trust) from Allah Ta'ala which He has entrusted to you to fulfil your needs).
2. At the time of need, give preference to your brother over yourself.
3. Don't ever express your needs to anyone.

The *khaadim* responded saying that surely this is very difficult. One person decided to practice on these three things. He left home one day to meet Hadhrat (RA) and on the train someone stole his bag. When he reached Deoband he complained to Hadhrat (RA) about his bag. Hadhrat (RA) said to him, "You have failed your first paper already." Unfortunately he was unable to abide by these rules.

Poverty and disinclination from this world

Hadhrat (RA) did not possess any value of the material things of this world. He always kept the everlasting life of the Aakhirah before him. With the exception of his books, there was barely anything that he

had in his room. Throughout his life, he never bought a bag, attaché or even a trunk for his belongings nor any clothes for himself.

His own home

One could not even imagine Hadhrat (RA) building a house for himself. The house which he had received as his inheritance was given to his wife as *mahr*. He once said to her, "I have given this house over to you. I cannot go to the court to hand over the title deeds. If you wish, you may make a legal document. I will come sometimes for a night or two. If you permit me to stay, I will stay, otherwise I am prepared to pay you rent"

Offered a mansion

Once, a very wealthy person in Deoband bought a spacious house with many rooms for Hadhrat (RA). He approached Haafiz Muhammad Tayyib Saahib (db) on his behalf to appeal to Hadhrat (RA) to live in this house instead of the Chatta *Musjid*.

Hadhrat (RA) replied, "There is no need for such a house. My room is quite sufficient." Again he requested, "If you live in this house it will be spacious for your guests and they will be at ease."

Hadhrat (RA) replied, "My visitors are mostly students and they are accustomed to sleeping in the *Musjid*. They can sleep either in my room or in the *Musjid*. Hence there is no need for a house."

On behalf of this wealthy person, Haafiz Tayyib Saahib (db) kept appealing to Hadhrat (RA) to move in but he did not agree.

Building a *Khaanqah* in Gangoh

The people of Gangoh once came to Hadhrat (RA) requesting that he return to his hometown, Gangoh. "Return to Gangoh," they said. "We will build a *Khaanqah* there for you which will make it easy for your guests to come and stay. Please accept our proposal."

Hadhrat (RA) refused totally saying, "Never. Me and a *Khaanqah*!" It was as though he did not even imagine himself being capable of running a *Khaanqah*. He did not even like the word

Khaanqah to be used for Chattah *Musjid*. If anyone used the word Hadhrat (RA) would express his dissatisfaction.

The clothes that Hadhrat (RA) wore daily did not belong to him but to Hadhrat Moulana Ibraaheem Saahib (db). Hadhrat (RA) would borrow these from him.

Chapter 26

Final Journey to Africa

On the 20 April 1996, Hadhrat (RA) left for South Africa. Hundreds of people gathered at the airport to welcome him especially the *Ulama'*-e-Kiraam. Before meeting anyone, Hadhrat (RA) made dua and everyone said *aameen* to his dua. Thereafter, Hadhrat (RA) met everyone and left for Rietfontein, the home of Hadhrat Moulana Ibraheem Pandor Saahib (db).

A distinctive quality that Hadhrat (RA) possessed was that everyone from the people of the *Khaanqah*, the *Ulama'*, the Tabligh Jamaat, the asaatiza of the Darul Ulooms, the students and the general public would all come to see him.

A cry from the inner recesses of Hadhrat's heart for the people of Africa was heard by all those around him. Despite his severe illness and the doctors' advice that he should not travel, the restlessness in his heart did not permit him to remain behind. Hence, he made every effort to link people to Allah Ta'ala. Today whatever signs of *Deen* we see in South Africa, a large amount of it can be attributed to Hadhrat Mufti Saahib's efforts. It is for this reason that he was also known as "Faatihe Africa" The Conqueror of Africa.

Illness

Before leaving India, Hadhrat (RA) suffered with his kidneys. In South Africa, his condition worsened and he could not pass water which caused him a great amount of pain and distress. Hadhrat's two practioners, Dr Abdul Hay Bulbulia and Dr Muhammad Laher monitored his progress continuously. They consulted with Dr Muhammad Khan, a kidney specialist and started Hadhrat (RA) on a specific medication. *Al-hamdulillah,* the treatment proved successful with the will of Allah Ta'ala and our Hadhrat (RA) felt much better.

Travelling to Durban

The *Ulama'* of Durban kept requesting that Hadhrat (RA) come to Durban to spend some time there as well. On the 16 July 1996, Hadhrat (RA) summoned the courage and strength and travelled to Durban. He spent most of his time at Madrasah Taaleemud*Deen* in Isipingo Beach, the Madrasah of Hadhrat Mufti Ibraaheem Salehjee Saahib (db). Hadhrat Moulana 'Abdul Haq Omarjee (RA), Haji Bhai Padia (RA) and Hadhrat Moulana Yunus Patel Saahib (db) would all come to visit Hadhrat (RA).

Whilst in Stanger, Hadhrat (RA) developed a severe cough which left him very restless. Eventually, when he returned to Johannesburg on the 7 August, Hadhrat (RA) was afflicted with a type of paralysis. He could not swallow nor could he remove the phlegm from his chest. Water began collecting in his lungs which had to be removed daily with a machine. From this time Hadhrat's health began to deteriorate.

Final Dua and the last Hadith

Despite his extreme weakness and ill health, three *majaalis* were conducted daily. A *Zikr* Majlis after Fajar, a majlis after Asar for the public and a majlis of durood and salaam after Esha. Hadhrat (RA) himself would make the dua after the Esha majlis. He made the last dua on the 17 August 1996.

On the 18 August 1996 some *Ulama'* arrived to visit Hadhrat (RA) and requested him for some *amal* (action) that will grant one *husn-e-khaatima* (a good death). Hadhrat (RA) maintained silence for a few minutes and then mentioned the Hadith, "Whoever's last words are *laa ilaaha illallah* will enter Jannah." These were the last words spoken by our Hadhrat (RA). It was though Hadhrat (RA) recited this Hadith and then physically entered Jannah.

Completely cut off from this world

It now seemed as though Hadhrat (RA) was completely cut off from this world and was awaiting the arrival of the angel of death. The meeting with his beloved Creator, Allah Ta'ala was now anticipated. He remained unconscious most of the time. Whenever he regained consciousness, the *Zikr* of Allah Ta'ala and the sound of the tilaawat of the Qur'aan emerged from his lips. Even in this condition, the *Zikr* of *pass anfaas* (a system of *Zikr*) continued.

In the throes of death

On the 27 August 1996, Hadhrat's health began deteriorating rapidly. Once again his lungs filled with water. Dr Ismail Mangera Sb, khalifa of Hadhratjee Moulana Maseehullah Khan Saahib (RA) kept monitoring him. Eventually, the doctors were forced to admit Hadhrat (RA) into the intensive care unit in Johannersburg, Park Lane clinic. Hadhrat (RA) had now become extremely weak and had to be fed through a tube which helped him regain some strength. Dr Bulbullia arrived from America and reassured us that Hadhrat's health was improving.

Demise

Allah Ta'ala, however, who is the best of planners had a different plan. This world is indeed temporary and all of us will have to leave some day. No one knows when he will have to depart from this world. For a believer, death is a gift and is something that he awaits his entire life. It is a bridge that joins a lover to his beloved.

On Monday 2 September 1996, Hadhrat's condition worsened even further. At about 7:30 pm this great sun of Islam had set, plunging the entire world into darkness. *Innaa lilllahi wa inna ilayhi raajioon.*

Ghusal and Kafan

Hadhrat's mayyit was taken to Newtown *Musjid.* Hadhrat Moulana Ibraahim Pandor Saahib (db) and his brothers together with other *Ulama'*-e-Kiraam performed the ghusal and kafan for Hadhrat (RA).

Janaaza

The qabar was prepared at the Elsburg cemetery in Germiston. At about 09:30am the Janaaza was carried from the home of Hadhrat Moulana Ibraahim Pandor Saahib (db). This was indeed a very trying moment for Hadhrat Moulana Ibraaheem Saahib as he had dedicated and sacrificed his entire life, wealth and time for Hadhrat Mufti Saahib (RA). When he stood up to lift the janaaza, due to extreme grief he experienced at that time knowing that now Hadhrat (RA) will be leaving his home for ever, he let out a shriek and lapsed into a state of unconsciousness.

Thousands of people began moving slowly towards the graveyard which is about three kilometres from the house in preparation for the Salaatul Janaaza.

Janaaza Salaah

Everyone desired that Hadhrat Moulana Ibraaheem Saahib (db) perform the Janaaza as he had spent most of his life serving Hadhrat Mufti Saahib (RA) but due to his extreme grief he could not manage to fulfil this great task. The mashwarah thus decided that the salaah should be performed by Hadhrat Mufti Abul Qaasim Saahib Banaarasi (db) who had come especially to visit Hadhrat (RA). Many, many *Ulama'* and pious people attended the funeral including

Hadhrat Moulana Abdul Haq Umarjee (RA)[3] and Haji Bhai Padia (RA).[4]

Burial

Hadhrat's (RA) grave was dug on the right hand side of Hadhrat Moulana Ibraahim Pandor Saahib's mother's grave. Moulana Ibraahim Pandor Saahib, Moulana Moosa Pandor, Mufti Ibraaheem Salehjee Saahib (Principal of Madrasah Taaleemud*Deen*, Isipingo Beach), Mufti Radhaul Haq Saahib and Mufti Ismail Abdur Raheem Saahib descended into the grave to lay Hadhrat (RA) down to rest. After the burial, Mufti Saeed Motara Saahib and Moulana Shabbeer Ahmad Saloojee Saahib recited the first and last rukus of Surah Baqarah at the head and foot side.

How fortunate is the soil of South Africa to be able to hold within it such a great treasure!

[3] A senior Aalim of South Africa who was the student of Sheikhul Islam (RA) and the *khalifa* of Hadhrat Moulana Maseehullah Saahib (RA).

[4] The Ameer of the *Tableegh Jamaat*.

Chapter 27

Hadhrat's Students

Hadhrat Moulana Qaari Sayed Siddeeq Ahmad Baandwi Saahib (RA)

On many occasions, our Hadhrat Mufti Mahmood Saahib (RA) had mentioned, "If Allah Ta'ala has to ask me on the day of Qiyaamah, 'What did you bring?' I will say, 'Siddeeq and Abraar.'" This meant Hadhrat Moulana Siddeeq Ahmad Baandwi Saahib (RA) and Hadhrat Moulana Abraarul Haq Saahib (RA). Hadhrat Qaari Siddeeq Ahmad Saahib (RA) had studied Nurul Anwaar under Hadhrat Mufti Mahmood Saahib (RA).

On one occasion, Hadhrat Mufti Saahib (RA) was going for umrah. Hadhrat Qaari Siddeeq Saahib (RA) came to visit him at the station at about 10:00pm. After Hadhrat Qaari Siddeeq Saahib (RA) left, Hadhrat Mufti Saahib (RA) mentioned, "It is these people that are really serving *Deen*. He has travelled from so far to meet me. At every stop, he makes tableegh, delivers lectures, etc. Now he is returning. On the way he will stop for the Tableeghi Ijtima as well."

Moulana Rahmatullah Kashmiri (db) writes that once he asked Hadhrat Mufti Mahmood Saahib (RA) to come to Kashmir to lay the

foundation for the Madrasah *Musjid*. Hadhrat (RA) was going on a journey, thus he asked Hadhrat Qaari Siddeeq Saahib (RA) to go to Kashmir as many people will take benefit from him. Hence Hadhrat Qaari Saahib (RA) went to Kashmir with Moulana Rahmatullah who also took him around for lectures.

After some time, Moulana Rahmatullah Saahib (db) saw Hadhrat Mufti Saahib in his dream and asked him, "Hadhrat, by me taking Hadhrat Qaari Siddeeq Saahib (RA) around for his lectures etc, is this not against *tauheed-e-matlab*." Hadhrat Mufti Saahib (RA) replied, "Am I and Qaari Saahib two separate people? We are one." [End of dream].

Moulana Rahmatullah says that when I went to Deoband, I related this dream to Hadhrat Mufti Saahib (RA) to which he smiled and said to me, "This was no dream. This is the reality."

Whenever Hadhrat Qaari Siddeeq Saahib (RA) came to Deoband, it would be like Eid for everyone. Hadhrat (RA) as well as his khuddaam (attendants) would all be very happy. Chatta *Musjid* would be buzzing with activity. If Hadhrat Qaari Siddeeq Saahib (RA) had to come during Ramadhaan, Hadhrat Mufti Saahib (RA) would ask him to lead the Taraaweeh Salaah. Hadhrat Qaari Saahib (RA) never sat cross legged infront of his ustaadh. He used to ask questions with great respect and dignity and listen attentively to the answers given to him. He would also show Hadhrat (RA) the poems and articles that he would write.

On most occasions, Hadhrat Mufti Saahib (RA) used to spend Eidul Adha in Banda at Madrasah Arabia Islamia Hathora. Hadhrat Mufti Saahib (RA) would also join Hadhrat Qaari Siddeeq Saahib (RA) on his tableeghi visits to the surrounding villages and deliver lectures in the different villages. Most of the time Hadhrat Mufti Saahib (RA) would perform the Eid Salaah in the city of Banda.

Hadhrat Moulana Abraarul Haq Saahib (RA)

We had just mentioned earlier the saying of our Hadhrat (RA), "If Allah Ta'ala has to ask me on the day of Qiyaamah, 'What did you bring?' I will say, 'Siddeeq and Abraar'" This meant Hadhrat Moulana Siddeeq Ahmad Saahib and Hadhrat Moulana Abraarul Haq Saahib (RA)."

Once Hadhrat (RA) mentioned, "Moulana Abraarul Haq Saahib (RA) studied Al Fauzul Kabeer under me when it was not yet printed as a separate kitaab. At that time it was the *haashiyah* (footnotes) of Minhaajul 'Aabi*Deen*. He also studied Lam'aat, Sat'aat, Hawaain'i, Shams Baazighah, Qaadhi Mubaarak and other kitaabs in his free time. He also studied Qudoori under me."

It was Hadhrat Mufti Saahib's (RA) habit to go to Sahaaranpur on Thursday and return on Friday. Once someone asked Hadhrat (RA) that how is it that this weekend Hadhrat (RA) has not yet gone back to Deoband to which he replied, "I heard that Moulana Abraarul Haq Saahib (RA) is coming to Sahaaranpur today, thus I have delayed my going to Deoband in the hope that I could first meet him."

When Hadhrat Moulana Abraarul Haq Saahib (RA) would come to Deoband, Hadhrat Mufti Saahib (RA) used to ask him to make islaah of the people who had come to the *Khaanqah* and in Hadhrat Mufti Saahib's presence Hadhrat Moulana Abraarul Haq Saahib (RA) would correct and rectify the muree*Deen*.

In the month of Ramadhaan, Hadhrat Mufti Saahib (RA) used to request Hadhrat Moulana Abraarul Haq Saahib (RA) to also deliver the talk at the *Khaanqah*. He would also perform at least two rakaats of Taraweeh Salaah as well. Our Hadhrat Mufti Saahib (RA) used to sit in the bayaan and listen attentively to what Hadhrat Moulana Abraarul Haq Saahib (RA) had to say in the manner a student sits in front of his ustaadh.

On one occasion, Hadhrat Mufti Saahib (RA) was going to Hardoi. On the way he met someone and got talking to him. Hadhrat (RA) asked where he was going to. The gentleman replied, "I've got a

son who lives in Hardoi and I am going to meet him." Hadhrat (RA) then said, "I've also got a son in Hardoi and I am also going to meet him. My sons name is Abraarul Haq."

From this incident we understand the love that he had for Hadhrat Moulana Abraarul Haq Saahib (RA).

Hadhrat Moulana Qaari Ameer Hasan Saahib (db)

Among Hadhrat's students was Hadhrat Qaari Ameer Hasan Saahib (db), the khalifa of Sheikhul Hadeeth, Hadhrat Moulana Muhammad Zakariyya (RA). Hadhrat Mufti Saahib (RA) used to speak about him with great love and affection. Mufti Ayoob Saahib mentioned that once Hadhrat Qaari Ameer Hasan Saahib (db) came to Deoband. Hadhrat Mufti Saahib (RA) came to me and asked me if I had met Qaari Saahib. Then he asked me, "Do you know who he is?" I kept quiet. Then he said, "He is an embodiment of great good."

For Hadhrat Mufti Saahib (RA) to mention something like this regarding someone is indeed a great certificate.

Hadhrat Qaari Saahib (db) himself mentioned, "After I completed my studies, I was sent to Hardoi by my ustaadh Hadhrat Mufti Mahmood Saahib (RA) more than 60 years ago. *Al-hamdulillah,* I am involved in the work of *Deen* since then."

Hadhrat Moulana Saeed Ahmad Khan Saahib (RA)

Hadhrat Moulana Saeed Ahmad Khan Saahib (RA) is well known throughout the world for his efforts in the line of *da'wat* and tableegh especially in the Arab world. He was fortunate to have studied under Hadhrat Mufti Saahib (RA). Whenever Hadhrat (RA) met him, his face would light up and he would become very pleased.

Once when Hadhrat Mufti Saahib (RA) was in Madinah Munawwarh, Hadhrat Moulana Saeed Ahmad Khan Saahib (RA) came to visit Hadhrat and invited him for meals. Initially Hadhrat (RA) refused but when Hadhrat Moulana mentioned, "Hadhrat please come because if you come I will be very happy." Hadhrat (RA) then accepted the invitation and went for the *da'wat* taking along with him all his companions.

At the *da'wat*, Hadhrat Moulana Saeed Ahmad Khan Saahib (RA) himself was serving the visitors, bringing the food, dishing out, etc. Hadhrat Mufti Saahib (RA) called him, "Moulana Saeed Ahmad Saahib, why don't you also join us in the meal?" Hadhrat Moulana replied, "I feel extremely happy making your khidmat."

Once Hadhrat Moulana Saeed Khan Saahib (RA) mentioned that in reality Hadhrat Mufti Saahib (RA) is a mufti in the true sense of the word and he substantiated this saying of his with the following statement. "Hadhrat Gangohi (RA) used to say that it is not permissible to light a match in the *Musjid* whereas Hadhrat Mufti Saahib (RA) used to say that it is permissible. This was because the matches used in the time of Hadhrat Gangohi (RA) had an offensive odour whilst the matches burnt today do not have an offensive smell.

We can only marvel at the great muhabbat (love) and ta'lluq these great luminaries had for one another. May Allah Ta'ala bless us also with some of their special qualities.

Hadhrat Moulana Ibraaheem Pandor Saahib (db)

This kitaab would indeed be incomplete without mentioning something about our Hadhrat's *khaadim*-e-khaas (special attendant) Hadhrat Moulana Ibraaheem Pandor Saahib (db). He is the youngest of seven brothers. His father, Haji Ismail Yusuf Pandor (RA) was extremely pious and always had great love for the *Ulama'* and the pious. Four of his seven sons are *Ulama'*, three of whom are the khulafaa of Hadhrat Sheikhul Hadeeth, Moulana Muhammad

Zakariyya (RA) and three are the khulafaa of Hadhrat Moulana As'ad Madani (RA). Hadhrat Moulana Ibraaheem Saahib (db) is a khalifa of both Hadhrat Sheikhul Hadith Moulana Muhammad Zakariyya (RA) and Hadhrat Mufti Mahmood Saahib (RA).

Studies

Hadhrat Moulana Ibraaheem Saahib (db) initially studied at home in South Africa and thereafter enrolled in Hatora at the Madrasah of Hadhrat Moulana Siddeeq Ahmad Baandwi Saahib (RA). Thereafter he proceeded to Darul Uloom Deoband to complete his studies. He studied Bukhaari Shareef under Hadhrat Mufti Mahmood Saahib (RA). After qualifying, he dedicated himself to the service of Faqeehul Ummah, Hadhrat Mufti Mahmood Saahib (RA).

In the service of Faqeehul Ummah

He served Hadhrat Mufti Saahib (RA) with great passion. He completely annihilated himself in the khidmat of his sheikh, putting aside everything including his home, parents, family and friends. It was as though he had made himself waqf to Hadhrat (RA). His islaahi ta'alluq was with Hadhrat Mufti Saahib (RA) but he also received *Khilaafat* from Hadhrat Sheikhul Hadith, Moulana Muhammad Zakariyyah (RA). (Reference, the list of khulafa No. 101).

Many people felt that after he attained *Khilaafat* he would return home as seemingly the purpose for which he was making the khidmat of his Sheikh (RA) was now obtained. However, the world was to see this true lover dedicating his entire life to the service of his beloved sheikh. Even after khilafat, he remained in the service of Hadhrat Mufti Saahib (RA).

After marriage, many felt that he would not return to India as it is difficult to leave all the comforts of South Africa and settle in India. However, the love that he had for his sheikh was so intense that he took his family with to live in the difficult conditions of India and to serve his sheikh as well as the guests that would come to visit his sheikh. May Allah Ta'ala reward them both for their selfless sacrifice. They left the comforts of their luxurious homes to live in Chatta

Musjid, Deoband and serve Hadhrat Mufti Saahib (RA). Living in a foreign land far away from home without any friends or relatives is no easy task, yet his wife also served Hadhrat (RA) with great passion to the extent that not even once did she complain regarding any of the difficulties she may have experienced.

This is what the *Ulama'* refer to as *fanaa-fish-Sheikh* to conform your thinking, your ways, your temperament and nature to that of the sheikh, to completely conform to the teachings and instructions of the sheikh. What a beautiful example Hadhrat Moulana Ibraheem Saahib (RA) has set for us.

Hadhrat's love for Moulana Ibraaheem

Once, Hadhrat Mufti Saahib (RA) undertook a journey to Kashmir to the Madrasah of Moulana Rahmatullah Kashmiri (db). Moulana Ibraaheem Saahib (db) had gone into Baandi Pura with one of the saathies (travelling companions) whilst Hadhrat Mufti Saahib (RA) remained at the Madrasah. After a while, someone brought some fruit for Hadhrat (RA). He refused to eat saying, "Wait for Moulana Ibraaheem Saahib (db) to return, then we will eat." However, after waiting for some time Moulana Ibraaheem Saahib had still not arrived. When Hadhrat noticed that it had now become quite late, he selected a peach and said to Moulana Rahmatullah, "Molvi Rahmatullah, be my witness that the first fruit I am eating is on behalf of Moulana Ibraaheem Saahib."

Hadhrat Moulana Ibraaheem Saahib (db) remained in the company of Hadhrat Mufti Saahib (RA) in *safar* (on journey) and *hadhar* (at home) seeing to his every need. He used to make the necessary arrangements for all Hadhrat's guests preparing their food, bedding, etc., *Insha Allah* Hadhrat Moulana Ibraaheem Saahib (db) will have a full share of all the reward accrued from Hadhrat's khidmaat.

Upto this day, Moulana Ibraaheem Saahib (db) is making every effort to spread Hadhrat's work and to ensure that Hadhrat's faiz and barakaat (blessings) continues to spread throughout the world.

The opinion of Hadhratjee Moulana Maseehullah Saahib (RA)

Once, Sheikh Wasf-e-Ilaahi Saahib (RA) asked Hadhrat Mufti Mahmood Saahib (RA), "What is the position of Moulana Ibraaheem Saahib (db)?"

Hadhrat (RA) replied, "I can only say this much, I used to go to Jalaalabaad to visit Hadhrat Moulana Maseehullah Khan Saahib (RA). Moulana Ibraaheem Saahib (db) used to accompany me. From a distance Hadhratjee (RA) would see Moulana Ibraaheem Saahib (db) and would start making dua for him. He never used to make dua for me but would only make dua for Moulana Ibraaheem Saahib (db). I used to think that Moulana Ibraahem Saahib (db) must be a person of a very high stature. Some of the pious are exposed whilst others remain concealed. He is among the concealed ones."

Once, Hadhratjee, Moulana Maseehullah Saahib (RA) also mentioned, that Moulana Ibraaheem Saahib (db) has earned his Jannah by making Hadhrat Mufti Saahib's (RA) khidmat.

Presently, Hadhrat Moulana has ten children and three grandchildren. We make dua that Allah Ta'ala accept them all for His *Deen* and keep them in His hifaazat (protection). May Allah Ta'ala bless Hadhrat Moulana Ibraaheem Saahib (db) with a long life with *aafiyat* and good health and keep him with us for a long time. *Aameen.*

Chapter 28

Hadhrat's Contemporaries

Hadhrat Moulana Qaari Muhammad Tayyib Saahib (RA)

Birth

Moulana Muhammad Ahmad Qaasimi (RA) [1346 A.H], the son of Moulana Muhammad Qaasim Nanotwi (RA) was a great scholar of Islam. He was the principal of Darul 'Ulum Deoband for forty years. Initially he had two sons and a daughter who passed away in their infancy. Thereafter, for a long period, he had no offspring. The elders of Darul 'Ulum were concerned, as they wanted the progeny of Moulana Qaasim Nanotwi (RA) to continue. Moulana Abdus-Sami' Saahib (RA), an ustadh at Darul 'Ulum, said that Sheikhul Hind (RA) called him one day and told him to go to Fatehpur to a saint whose duaas were accepted in respect of children. Sheikhul Hind (RA) told him to request the saint to make dua for Moulana Muhammad Ahmad (RA). Moulana Abdus-Saami' (RA) did as he was requested. The saint asked him to come the next day.

When Moulana Abdus-Sami' (RA) went to see him the next day, the saint said that he had made dua and that his dua had been accepted. He also remarked that he was given the glad tidings that Moulana Muhammad Ahmad (RA) would have a son who would become a Haafiz, Qaari, Aalim and a Haaji. The du'a manifested itself in the form of Qaari Muhammad Tayyib (RA) who was born in Jumadath-Thaniyah 1315 A.H. (1897) in Deoband. His ancestral tree links up with Sayyidina Abu Bakr (RA). His grandfather, Hujjatul Islam, Moulana Muhammad Qaasim Nanotwi (RA) was a famous saint and scholar of the Islamic world who laid the foundation of Darul 'Ulum Deoband in 1867.

Education

Hadhrat Qaari Tayyib Saahib (RA) was admitted to Darul 'Ulum in 1322 A.H. All the great elders attended his admission ceremony where *Bismillah* was recited to commence his education. He was seven years old at the time. Qaari 'Abdul Wahid Khan Ilahabadi (RA) was chosen for the task of teaching him the recitation of the Holy Qur'aan. He completed memorizing the Qur'aan at the tender age of eleven in 1326 A.H. He had a loud and melodious voice from his youth and his teachers would listen with great enthusiasm to his recitation. Moulana Rashid Ahmad Gangohi (RA) used to call him to recite the Qur'aan. Hadhrat Gangohi (RA) was extremely pleased with his recitation and would make plenty of du'a for him.

Among his teachers and mentors were 'Allamah Anwar Shah Kashmiri (RA), Mufti 'Azizur-Rahman 'Uthmaani, Moulana Habibur - Rahman, 'Allamah Shabbir Ahmad 'Uthmani and Moulana Asghar Husain (RA). Hadhrat Qaari Tayyib Saahib (RA) said that he obtained the enthusiasm for Hadith from his father who had an expert ability in explanations. He attained the ability to explain the meanings of the ahaadith from Allamah Anwar Shah Kashmiri (RA) and the style of expressing the laws *(masail)* from Allamah Shabbir Ahmad Uthmaani (RA) who was most eloquent. He qualified in l337 A.H. (1918).

Qaari Tayyib (RA) also had an interest in self defence and military tactics which he learnt from a pious saint, Amir Shah Khan Saahib.

Spirituality

In l339 A.H. he took bay'ah (pledge of allegiance) at the hands of Sheikhul Hind (RA) when he was just released from Malta Jail. Sheikhul Hind (RA) passed away five months later. Qaari Tayyib (RA) then turned to 'Allamah Kashmiri (RA) for spiritual guidance. Shah Saahib did not initiate Qaari Tayyib Saahib (RA) to take bay'ah but continued guiding him. Moulana Habibur-Rahman 'Uthmani (RA) suggested to Qaari Tayyib (RA) to take *bay't* at the hands of Hadrat Thaanwi (RA) which he did. In l350 A.H. Hakimul Ummah, Hadhrat Thaanwi (RA) conferred the mantle of khilafat to him.

Services to *Deen*

When Hadhrat Qaari Tayyib Saahib (RA) first went to Bombay, the Ahle Bid'ah (innovators) spread allegations against him and labelled him the worst kaafir as he was related to all the elders of Deoband. Coincidentally, when he delivered a talk, more than 30 000 people attended. He spoke for approximately three hours and completely overwhelmed the audience. After this speech, he was invited to all parts of Bombay to deliver talks especially in areas where the opponents were very vociferous against the '*Ulama'* of Deoband. This series of talks lasted for 29 days. Large crowds attended his talks and Moulana Ibraheem Balyawi (RA) conferred the title of *"Fatih-e-Bombay"* (the conqueror of Bombay) to Hadhrat Qaari Tayyib Saahib (RA).

The condition of the people of Bombay before this was such that if any Deobandi Alim visited any *Musjid*, they would wash the *Musjid* after his departure. After Qaari Tayyib's programmes, the people who used to point a pistol at Moulana 'Abdush-Shakur (RA) threateningly, now took *bay'ah* at the hands of Qaari Tayyib Saahib (RA) and repented from all their evils.

He was appointed the vice chancellor of Darul ‘Uloom in 1341 A.H. In 1348 A.H. he was appointed the chancellor. During his period as the chancellor, Darul ‘Uloom progressed tremendously.

Besides his service to *Deen* in the form of teaching, he was an outstanding orator. His talks became popular from his student days. He could easily speak on any Islamic subject no matter how intricate, for two to three hours without any hesitation. His speciality was in unveiling the secrets of *Shari’ah.*

From among his contemporaries were Hadhrat Mufti Shafi Saahib (RA), Moulana Idris Kandhelwi (RA) and Moulana Badr-e-‘Aalam Meeruthi (RA).

He penned many works some of which are: *Science and Islam, Talimaate Islam, The Philosophy of Salaah* and *Tarikh Darul ‘Uloom Deoband.* His *Mawaaiz,* and *Majaalis* have also been published.

Demise

During his last hours, Mufti Saeed Ahmad and Moulana Saalim Saahib were present. Hadhrat Qaari Saahib (RA) was completely at ease. There was no sign of any tension on him nor was there any groaning. Moulana Muhammad Eshaaq (RA) from Kutub Khanah Rahimiyyah came during the final moments when Hakim Mahmud was asking Qaari Tayyib (RA) about his condition and the latter was replying. This indicates that he was definitely at ease. Hakim Mahmud placed his hand on Qaari Tayyib’s stomach to make a diagnosis. He breathed for about a minute and then passed away. The people that were present did not even realize that he had left this world. This was in the month of Shawwal 1403 A.H. (July 1983).

Hadhrat Moulana Maseehullah Khan Saahib (RA)

Birth

Moulana Maseehullah Khan (RA) was born in 1330 A.H. (1910 C.E.) in the district of Aligarh, India. He belonged to the Sherwani family whose great grandfather was Sayyid Shah Husain Ghauri (RA). Hadhrat Moulana Maseehullah's father, Janab Ahmad Husain Khan (RA) was a notable personality of the family. He was a very popular person in his district, loved by one and all.

Moulana Maseehullah Khan (RA) who later became popularly known as Hadhratjee had a desire for *ibaadat* from a very young age. He loved to perform *nafl* (optional) Salaah, Tahajjud and *Zikr*.

Education

He went to school in his hometown till grade 6. He always excelled in his class. During this time he also learnt to read the Qur'aan and learnt some Urdu. He began studying the books of Hadhrat Thaanwi (RA) like Bahishti Zewar etc. This made such an impression on his young mind, that he became dissatisfied with schooling.

On seeing his inclination towards Islamic studies, his father encouraged him to start studying Persian and Arabic. After studying Arabic and Islamic sciences till Mishkaat under Moulana Sa'id Ahmad Saahib Lucknowi (RA), he took admission at Darul 'Ulum Deoband. At this institute, he was afforded the invaluable opportunity of studying under luminaries like Hadhrat Moulana Husain Ahmad Madani (RA), Moulana 'Izaz 'Ali (RA), Moulana Asghar Husain (RA) and 'Allamah Balyawi (RA) amongst others.

Attributes

Moulana Sa'id Ahmad Saahib (RA) used to say that Moulana Maseehullah (RA) possessed the qualities of modesty, respect, dignity and intelligence. It is also amazing to note that after Moulana

Maseehullah (RA) became *bay't* to Hadhrat Thaanwi (RA), his (Moulana Maseehullah's ustadh, Moulana Sa'id Ahmad (RA) subsequently turned to him, that is, Moulana Maseehullah (RA) for reformation and took *bay't* at his hands. This speaks volumes about the status of Hadhratjee (RA) where the teacher turned to the student for reformation. It also shows the humility of Moulana Sa'id Ahmad (RA) for taking such a step.

Hadhrat Mufti Mahmood Hasan Gangohi (RA) used to say that Hadhratjee was extremely pious and chaste together with being regular in his lessons and Salaah. He was also very punctual in performing his Tahajjud Salaah.

Moulana Maseehullah (RA) repeated Mishkaat Sharif in Deoband and then went on to graduate in 1351 A.H. (1931). During his free time, he used to go to Thana Bhawan to spend his time in the company of Hadhrat Thaanwi (RA). He was conferred the mantle of khilafat at the age of 21 in 1351 A.H. (1931), the year he qualified. He was one of Hadhrat Thaanwi's khulafaa who spent a lengthy period in his company.

Successor

Hadhrat Thaanwi (RA) had expressed his implicit trust on eleven of his three hundred khulafa, stating that anyone who wanted to reform himself could go to them for reformation because of the lofty spiritual position they had attained. One of those khulafa was Moulana Maseehullah Khan (RA). The people were astonished at how he could have achieved such a position at such a tender age. In fact, Hadhrat Thaanwi (RA) had such confidence in him, that he had instructed one of his own murids that he would only be allowed in the khanqah if he referred to Moulana Maseehullah (RA) for his islaah (reformation).

Shah Wasiullah (RA) would say that Hadhrat Thaanwi (RA) had extreme love for Moulana Maseehullah (RA). Moulana As'adullah (RA) of Mazaahirul 'Ulum maintained that Moulana Maseehullah (RA) was on a very high pedestal of sainthood.

In Jalalabad

Hadhrat Thaanwi (RA) instructed him to settle in Jalalabad in the district of Muzaffarnagar. There was a Maktab operating there in the name of Miftahul 'Uloom. Moulana Maseehullah (RA) made it progress to such an extent that it grew into a Jami'ah (darul 'uloom). He ran the institute on exactly the same lines as his Sheikh for 55 years continuously from 1357 A.H. till 1413 A.H. During his rector ship, he handed over the control to his able son, Moulana Muhammad Safiullah.

Routine

Moulana Maseehullah (RA) used to spend the entire day in the service of *Deen*. From Tahajjud till Maghrib, his routine of teaching, propagating and reforming continued in a miraculous manner. After Fajr he would partake of a light breakfast and not eat anything thereafter till Maghrib. His majlis used to begin at nine o'clock in the morning and lasted between two to three hours and sometimes even longer. An ocean of knowledge would emanate from his lips. There would however be no sign of fatigue on his countenance. It is also astounding to remember that during the entire day he would sit in the *at-tahiyaat* position. He would only leave his seat at the time of salaah.

Travels

Although Hadhratjee (RA) lived in Jalalabad, his knowledge spread throughout the world as he travelled to many countries like England, France, USA, Panama, Egypt and South Africa. There would be heaps of letters from his disciples seeking guidance and he would reply to each one personally.

Works

He wrote several books like *Shari'at wa Tasawwuf, Dhikr-e-Ilaahi, Al-hajj, Usul-e-Tabligh, Fadhilate 'Ilm* etc. Every book of his was well researched and professionally written.

Hadhrat Moulana Maseehullah (RA) diligently followed the *Sunnah* to the extent that it became part of his nature. Due to the blessings of this practice, he gained perfection in piety, forbearance and humility. Allah Ta'ala granted him the total love of Nabi ﷺ.

Demise

He passed away on 16 Jumadal Ula 1413 A.H. (12 November 1992) while the dhikr of Allah emanated from his lips. About 200 000 people attended his janazah. Moulana Muhammad 'Inayatullah Saahib (db) performed the janaazah salaah in the courtyard of Madrasah Miftaahul Uloom.

Hadhrat Moulana Sayed Abul Hasan Ali Nadwi (RA)

Early Life

Moulana Abul Hasan 'Ali Nadwi (RA) was born in an extremely pious and noble family on the 6 Muharram 1332 A.H. (15 December 1913) in a village of Rai Bareli, India. This village was previously a centre for tauhid, sunnat and jihad for several centuries. The family that inhabited this village was very meticulous in ensuring that they only partook of halaal food. Moulana Abul Hasan's father, Hakim Sayyid 'Abdul Hayy (RA), who was exceptionally pious, always took special precautions that not a single grain of doubtful food enter the house.

Moulana Abul Hasan (RA) began his studies at the age of four under the careful guardianship of his uncle, Moulana 'Azizur-Rahmaan (RA). Even during his childhood, he was not inclined to play and amusement but instead developed a keen interest in reading kitaabs. The entire family was enveloped in the desire for literature. Whatever few coins the children were given as gifts were used to buy kitaabs.

Moulana Abul Hasan (RA) experienced very little of his father's compassion as his father had passed away in 1341 A.H. (1923) when Moulana was was not even ten years old. Although he was a *hakeem* (physician), his father used to spend most of his time in writing *'Nuzhatul Khawatir* a voluminous work on the biographies of Muslim scholars of India.

Due to no adult male being in the house, Moulana (RA) was brought up by his mother who saw to his nurturing in the correct manner. Although she was extremely compassionate, she never tolerated him missing his Salaah or oppressing the children of the servants. She earnestly made dua to Allah Ta'ala to make her son fulfil all her dreams. Her duas were proverbial in the family. Sometimes she would spend hours making dua to the extent that her scarf would become wet due to excessive weeping.

Education

During this period of history in India, Arabic was only taught so that one could understand the essential aspects of Jurisprudence and Theology. There was no perception of mastering the language at any level. All efforts were spent in Persian. Moulana's elder brother, Moulana Hakim Doctor Sayyid 'Abdul Ali (RA) who himself was an expert in Persian, foresaw the decline of Persian and therefore instructed Moulana Abul Hasan (RA) to stop his Persian studies and concentrate in Arabic.

Coupled with his Arabic studies, he also encouraged him to start an English reader.

Moulana 'Abdul Ali (RA) made such an arrangement for his brother's Arabic studies, that one can only regard it as being divinely inspired. He handed Moulana Abul Hasan (RA) over to an expert Arabic teacher of the time, Sheikh Khalil Ibn Muhammad Yamani (RA). The Sheikh (RA) paid special attention to his beloved student and made him excel in the language. He also studied Arabic Grammar and Morphology under Moulana 'Azizur-Rahman (RA) and Moulana Sayyid Talha (RA).

Acting on the advice of Moulana Lahori (RA), Moulana Abul Hasan (RA) went to Dinpur in 1931/2 where he took *bay't* at the hands of Hadrat Khalifah Ghulam Muhammad (RA), a noble saint of his time.

In 1932, he spent several months in Deoband where he learnt at the hands of Hadhrat Moulana Husain Ahmad Madani (RA) and Moulana I'zaz 'Ali (RA).

During December of the same year, he travelled to Lahore to attend the Qur'aanic lessons of Moulana Ahmad Ali Lahori (RA). Moulana Abul Hasan (RA) completed the course and passed the examinations with the highest number of marks.

At the indication of Hadrat Lahori (RA), he returned to Lahore in 1934 to spend time in his company. He spent 3 months there under very difficult conditions only spending his time in *Zikr* and recitation of the Qur'aan. It was during this year that he was appointed as an ustadh at Nadwa to teach tafsir and literature. In his first year of teaching, he married Sayyidah Tayyibun-nisa, the granddaughter of Hadhrat Shah Ziyaun-Nabi (RA).

Career

Moulana Abul Hasan (RA) was only 23 years old when he wrote in 1936, one of his masterpieces on the life of Sayyid Ahmad Shahid (RA). This book was very well received when it was printed in 1939. It made him very famous.

While he was teaching at Nadwa, Moulana (RA) wrote several Arabic textbooks which were so beneficial that they were included in the syllabi of many institutes in India and abroad. Amongst some of these textbooks were Mukhtaaraat, Al-Qiraaatur Raashida and Qasasun-Nabiyin.

Travels

Towards the end of 1939 Moulana Abul Hasan (RA) together with Moulana Muhammad Manzur Nu'maani (RA) undertook a journey to Sahaaranpur, Raipur, Delhi and other centres of learning in order to acquaint themselves with the work of tableegh on a collective scale. On this journey they met people like Moulana Abdul Qadir Raipuri

(RA) and Moulana Muhammad Ilyaas (RA). Hadrat Raipuri (RA) became closely attached to Moulana Abul Hasan (RA) and later conferred the mantle of *Khilaafat* to him in 1948.

Moulana Abul Hasan (RA) became acquainted with the work of tabligh and became a very close acquaintance of Moulana Muhammad Ilyaas (RA). He delivered talks in many ijtimas and went out frequently with jamaats for tabligh. He played a major role in introducing the work of dawah to the Arab countries. He also wrote letters to the leaders of the Arab countries informing them of the deficiencies prevalent there and the steps to be taken to remedy the situation. Moulana Abul Hasan (RA) at one stage joined the organisation of Moulana Maududi but left it later on due to its retrogression and the errors caused by Maududi himself. He explained his position very clearly in a book *"'Asr-e-Haazir me Din ki Tafhim wa-Tashrih".*

After the demise of Qaari Tayyib Saahib (RA) Moulana Abul Hasan 'Ali (RA) was appointed the head of the All India Muslim Personal Law Board in December 1983. He remained on this portfolio till his demise.

Demise

Moulana (RA) first suffered from gout in 1960. His brother treated him at that time and the pain was relieved. From 1990 onwards when the illness recurred, he could barely place his feet on the ground due to the excruciating pain. During his final illness, he completed the final volume of his autobiography, *Kaarwane Zindagi.*

Moulana (RA) finally bid farewell to this temporary abode on a Friday, 22 Ramadan 1420 (31 December 1999). Moulana Muhammad Rabi' Nadwi (RA) performed the janaazah Salaah. Janaazah Salaah in absentia was performed in both Makkah and Madinah. It is approximated that about 3.5 million people performed the Salaah in both the Harams.

Mufti Nizaamuddeen Saahib (RA)

Birth

Hadhrat Mufti Nizaamuddeen Saahib (RA) was born in Zul Qa'dah 1328, November 1910. At the age of 10 he passed grade four in school. For a few years thereafter, he remained very ill. He mentions that most of the time he used to see Khaaja Mueenud *Deen* Ajmeri (RA) in his dreams. Hadhrat Khaaja Saahib (RA) used to call him, seat him besides him and make dua for him. All he remembers was that he used to wish that he could become like him. In the same manner he used to also see Hadhrat Khaaja Nizaamuddeen Awaliyaa (RA).

In those days Haji Abdul Qayyum Saahib, Hadhrat's maamoo (maternal uncle), used to narrate to him the incidents and the lectures of the *Ulama'*-e-Deoband. Hadhrat used to listen eagerly to his talks and wish that he could also be like them.

Studies

These were probably the reasons for Hadhrat Mufti Saahib to leave school in grade four and start off the 'Aalim Faadhil course. In his family, all his relatives were soaked in secular studies. For six generations there were no *Ulama'* found among them. It was surprising to the entire family that Hadhrat (RA) left school to study Arabic. Eventually on the insistence of Hadhrat, his father had to take him and go to his uncle. He visited all the madaaris in the area but for some reason, none of them enrolled him. They returned unsuccessful. His father again insisted that he should go back to school but he refused saying that he wanted to become an 'aalim of *Deen*. In this way one whole year was lost.

One of Hadhrat's aunts, who had no children, saw his eagerness to study, took him with her to Mubaarakpur in A'zam Ghar and enrolled him in Madrasah Ihyaaul Uloom. Here he studied Urdu, Faarsi and commenced with his Arabic Ta'leem. During this time, Hadhrat Moulana Shah Waseeullah Saahib (RA) used to frequent the madrasah and deliver lectures to the students. Mufti Nizaamuddin

Saahib (RA) seized these opportunities to sit in his *majaalis* and take benefit from him. He thereafter went away with Hadhrat Shah Waseeullah Saahib and studied under him for three years. Thereafter he completed his studies in Darul Uloom Deoband where he qualified as an 'aalim of *Deen* as well as a mufti.

Services to *Deen*

After completion, he taught at Madrasah Jaami'ul Uloom for five years and then with the command of his sheikh went to Darul 'Uloom Mau where he served as an ustaadh as well as a mufti for 25 years. It was here that he was conferred with the mantle of *Khilaafat* from Hadhrat Shah Waseeullah Saahib (RA). Hadhrat Mufti Saahib (RA) enjoyed a very special place by his sheikh Hadhrat Moulana Shah Waseullah Saahib (RA). He never did anything without first making mashwarah with him.

Mufti Nizaamuddeen Saahib (RA) narrates one incident regarding his sheikh (RA). He says, "Once Hadhrat came to my home. There was a mango tree in our garden which did not bear any fruit. I mentioned this to Shah Saahib (RA). Hadhrat then went close to the tree, held it and addressed it thus, 'The owner of this tree is complaining against you that you are not bearing. Start bearing.' This seemed very strange but nevertheless after this the tree bore lots of fruit."

Darul 'Uloom Deoband

In Rajab 1385, he was instructed by his sheikh to go to teach at Darul 'Uloom Deoband and serve the Fatwa department. He continued serving Darul 'Uloom until the end. Thousands of students around the world had benefitted tremendously from his vast knowledge. He passed away in Deoband and is buried in the Qaasimi graveyard.

May Allah Ta'ala fill his grave with noor and bless him with the highest stages in Jannah. *Aameen.*

Hadhrat Moulana Muhammad Yusuf Kandhelwi (RA)

Birth

Hadhrat Moulana Muhammad Yusuf Khandelwi (RA) was born on the 25 Jumadul Ula 1335 A.H, (20 March 1917) in Kandhla, India. Kandhla was inhabited by a noble family whose ancestor was Sheikh Muhammad Ashraf (RA). This family produced eminent scholars like Mufti Ilahi Bakhsh, Sheikh Abul Hasan, Moulana Muzaffar Husain, Moulana Isma'il, Moulana Muhammad Yahya, Moulana Muhammad Ilyaas (RA) and Hadhrat Sheikh Moulana Muhammad Zakariyya (RA).

Moulana Muhammad Ilyaas (RA) who was at that time teaching at Mazaahirul Uloom was blessed with a son whose name was Yusuf. Moulana Muhammad Yusuf Saahib (RA) was brought up in the lap of pious women as the women of his family were known for being exceptionally devout and righteous.

Education

Moulana Muhammad Yusuf (RA) memorized the Qur'aan at the tender age of ten. He first studied under his noble father and later completed his Islamic studies at Mazahirul Uloom at the auspices of Moulana Manzur Ahmad Khan, Moulana Abdur Rahim Kamilpuri and Sheikh Zakariya (RA). He qualified in 1354 A.H.

Moulana Muhammad Yusuf Saahib (RA) was fond of studying from a young age. He used to spend most of his time in studying and reading kitaabs. From his student days, he had the desire to compile books on Hadith.

Da'wat

Moulana Ilyaas (RA) handed over the responsibilities of da'wah to him and advised him to pay full attention to this field. He consulted his elders and scholars and they all indicated that he should uphold

this responsibility as they perceived great qualities in him. Upon the demise of his father in Rajab 1363 (July 1944), there was a revolutionary change in his life. The work of da'wah was deeply embedded in his soul and he became uneasy and restless. Inspite of his pre-occupation with teaching and writing, he turned his full attention towards this important task. He endured tremendous hardships in this field and the work of tabligh became his unending occupation. He would deliver long discourses in the length and breadth of the country, organizing ijtima's and sending out jamaats to various places. He would get very little time to rest during the day or the night.

Arab Countries

Moulana Muhammad Yusuf Saahib (RA) realized that the Arabs in reality, were the ones to uphold the work of da'wah before anyone else because Allah Ta'ala had chosen them before other nations. The blood of the Sahaabah (RA) flowed in their bodies. Those Sahaabah who sacrificed their lives for the sake of *Deen*. It was for this reason that he wanted the work of da'wah to progress among the Arabs. He felt that if the work flourished in Arabia, it could easily spread throughout the world by means of the *haajis* (pilgrims) who came from all corners of the earth. Consequently, he first began making an effort at the ports of Karachi and Bombay among the prospective pilgrims. He travelled with the hujjaaj on the ships and made programs of da'wah and ta'leem for them. He began sending *'Ulama'* to Hijaaz to resurrect the work there. Once the work gained a footing in Hijaaz, the Arabs of the other countries became familiarized with the work and began requesting more jamaats. In this way, the work of da'wah was gradually introduced to the whole of Arabia. The first jamaats proceeded to Egypt, Sudan, Iraq, Jordan and Syria.

Hajj

Moulana Muhammad Yusuf Saahib (RA) was blessed with performing Hajj thrice. He performed his first hajj with his father, Moulana Ilyaas (RA) in 1356 A.H. and the second with the great Muhaddith, Moulana

Husain Ahmad Madani (RA) in 1374 A.H. During this journey, he was able to convene ijtima's and meetings with the '*Ulama'*. He performed his third hajj one year before his demise in 1383 A.H. He sent out jamaats to various towns and villages. The people turned towards him in great numbers. His discourses had a dynamic effect on the listeners to the extent that twenty six jama'ats were despatched to Europe.

Character

Moulana Muhammad Yusuf Saahib (RA) had a radiant countenance with rays of attraction in his eyes. A person seeing him for the first time would think he was deeply engrossed in thought and he would be overawed by his presence, but very soon this awe would turn to affection and love.

He only spoke about matters of *Deen* and he would also only listen to religious matters. His bosom was filled with sincerity and conviction. His knowledge was vast, especially with regards to matters related to the time of Rasulullah ﷺ and the Sahaabah (RA). He was always concerned about the ummah as if his heart was melting with grief and concern.

Specialities

Allah Ta'ala blessed him with many distinguishing characteristics not easily found in others. His involvement and attachment to inviting towards *Deen* was something rarely found in this era. His Salaah was full of devotion and his du'as were exemplary. His knowledge of the Sahaabah was unsurpassed in this century. He was meticulous in following the *Sunnah* and he had a deep and profound understanding of the Holy Qur'aan. His words had such a dynamic effect on the listeners that most of them would immediately reform their lives and improve their character.

Aspirations

Moulana Muhammad Yusuf Saahib (RA) felt that merely having gatherings and studying books cannot themselves bring about major changes. Like his father, he was of the opinion that the pen cannot replace the feet. One had to make an effort by sacrificing and going out in the path of Allah Ta'ala, purifying one's soul and character, respecting the scholars, despatching jama'ats, spending in the path of Allah, having circles of ta'lim, consulting and supplicating in order to achieve salvation.

Publications

In spite of his other activities, he wrote some important books especially in the science of Hadith. The most significant of his books was *Amaaniul Ahbaar,* the commentary of *Sharhu Ma'anil Aathaar* of Imam Tahawi (RA). This was an excellent work published in four volumes and is a clear indication of the author's profound ability in the field of Hadith. Unfortunately he did not complete the book before his demise. The second important book he wrote was *Hayaatus Sahaabah* in three volumes. This work is ample testimony to his depth of knowledge about the sirah of Nabi ﷺ and the history of the Sahaabah.

Demise

Moulana Muhammad Yusuf Saahib (RA) began a long journey to Pakistan after his return from hajj in 1384 A.H. (1965). In recent history, such large gatherings were never witnessed before. He travelled to all the major cities of Bangladesh and Pakistan holding important ijtima's wherever he went. Due to his continuous travels and discourses his health suffered adversely. His voice was affected and he developed a fever. In spite of all these adversities, he continued toiling and inviting people towards the truth. When he was in Lahore, his condition deteriorated until he finally passed away on the 29 Dhul Qa'dah 1384 A.H. (2 April 1965). The *Zikr* of Allah Ta'ala was constantly on his lips during his last hours. Hadhrat Sheikhul

Hadith, Moulana Muhammad Zakariyya (RA) performed his janaazah salaah and he was buried next to his father in Nizaamud*Deen*, Delhi. Moulana (RA) was survived by his wife and a son, Muhammad Haroon who passed away at the age of 35 in 1393 A.H.

Hadhrat Moulana In'aamul Hasan Saahib (RA)

Birth

Hadhrat Moulana In'aamul Hasan Saahib (RA) was born was born in the town of Kandhla, Dist Muzaffar Nagar, U.P., India, on the 18th Jumaadul Ula 1336 A.H. (i.e. 20th February, 1918 C.E.) in a family which was blessed with the gift of 'ilm, piety, sincerity and *taqwa.* His family lineage reaches to Hadhrat Abu Bakr [Radi Allaahu anhu]. Hadhrat Qazi Ziyaa'uddin Sunami (RA), a contemporary of Hadhrat Khwaaja Nizaamuddin Awliya (RA) is also among Hadhratji's ancestors. Hadhrat Moulana Sayyed Abul Hasan Ali Nadwi (RA) says about this family that not only the males but also the females of this family were examples of piety. They remained busy in ibaadat, *Zikr*, tasbeeh, and tilaawat day and night as a daily pattern of life. The ladies busied themselves in (Nawaafil) prayers and stood behind the male members of the family in the Taraaweeh Salaah.

Studies

Hadhrat Moulana In'aamul Hasan Saahib (RA) completed the hifz of the Qur'aan by the famous Hafez Mangtu. He learnt Persian up to Bostaa of Sheikh Saadi (RA) from his maternal grandfather Abdul Hamid Saahib and Arabic from Mizaan to Shareh Jaami from Hadhrat Moulana Muhammad Ilyaas Saahib (RA) in Nizaamuddin, Kaashiful Uloom. When Moulana Muhammad Ilyaas (RA) went for Haj in 1451 A.H., Moulana In'aamul Hasan Saahib (RA) and Moulana Yusuf Saahib (RA) were given admission in Madrasah Mazaahirul Uloom, Sahaaranpur. He learnt Hidaaya from Sheikhul Hadith, Moulana

Muhammad Zakariyya Saahib (RA) and Mebzi from Moulana Jameel Ahmed Thanvi Saahib (RA). When Moulana Ilyaas (RA) returned from Haj, Moulana In'aamul Hasan went back to Nizaamuddin where he studied Mishkaat by Moulana Ilyaas (RA) and Jalaalain from Moulana IhtEshaamul Hasan Kandhalwi (RA).
He and Moulana Yusuf Saahib (RA) were companions in studies. They were admitted again in Mazaahirul Uloom, Sahaaranpur, where Moulana Abdul Latif Saahib taught them Bukhaari Sharif, Moulana Abdur Rahmaan Kamilpuri (RA) taught them Tirmidhi Sharif, Moulana Manzoor Ahmed Saahib (RA) taught them Muslim Sharif and Moulana Muhammad Zakariyya (RA) taught them Abu Dawood Shareef.

It is narrated that both of them had made an arrangement to study at night by turn. One would study till mid-night, prepare tea for the other and wake him up and then go to bed. Both of them took turns every alternate day. Before he could complete his studies, he had to leave Mazaahirul Uloom and return to Nizaamuddin due to Moulana Yusuf Saahib's ill health. He studied Ibn Majah, Nasa'ee, Tahawi and Mustadrake Haakim (compilations of Hadith) from Moulana Ilyaas Saahib (RA) and thus completed his education.

Marriage

Hadhrat Moulana In'aamul Hasan Saahib (RA) was engaged for marriage with the second daughter of Sheikhul Hadith Moulana Muhammad Zakariya (RA) and Moulana Yusuf Saahib (RA) was engaged to the eldest daughter of Hadhrat Sheikhul Hadith. On the 3rd Muharram, 1354 Hijra the annual Jalsa (gathering) of Mazaahirul Uloom was held. Moulana Ilyaas Saahib (RA) expressed his wish to Sheikhul Hadith (RA) that it would be better if the Nikaah of both Moulana Yusuf Saahib (RA) and Moulana In'aamul Hasan Saahib (RA) be performed in the Jalsa though there was no preparations made for it. Sheikhul Hadith Saahib (RA) readily accepted the proposal. When he was leaving for the Jalsa, he informed his wife about it. She said politely that if she had been informed of the Nikah, she would have got a pair of clothes ready for their daughters.

Hearing this he remarked that if he had known that their daughters were naked, he would have made arrangements for them earlier. Hadhrat Sheikhul Islam, Moulana Sayyad Husain Ahmad Madani (RA) performed the Nikaah ceremony which was attended by many prominent *Ulama'*-e-Kiraam.

Haj

Moulana In'aamul Hasan Saahib (RA) went together with Hadhrat Moulana Muhammad Ilyaas Saahib (RA) for his first Haj in 1356 Hijri. Moulana Yusuf Saahib (RA) and Moulana IhtEshaamul Hasan Saahib (RA) were also with them. They commenced their journey from Karachi by ship. During this journey they did extensive Tablighi work as well. The Arabs praised their efforts and promised to help them. He also received several glad tidings (Bashaarat) about the tablighi mission on this journey. After returning home, Moulana In'aamul Hasan Saahib (RA) remained ill for a long period. He lived in his native place Kandhla during this illness. Hadhrat Moulana Muhammad Ilyaas Saahib (RA) passed away on the 21st Rajab 1363 A.H. on (23rd July, 1944). It was a Thursday morning. Two days before his demise he named six persons from among his special people as his khulafaa. Hadhrat Moulana In'aamul Hasan Saahib (RA) was amongst these six people.

Assistance to Moulana Yusuf Saahib (RA)

After the demise of Moulana Muhammad Ilyaas Saahib (RA), the elders made Mashwara with Moulana Shah Abdul Qadir Raipuri (RA), Moulana Fakhruddin Saahib (RA) and Sheikhul Hadith Moulana Muhammad Zakariyya (RA) and decided that Moulana Yusuf Saahib (RA) should be the successor of Hadhrat Moulana Muhammad Ilyaas Saahib (RA) as the Amir (leader) of the Tabligh Jamaat. Hadhrat Moulana In'aamul Hasan Saahib (RA) used to assist Moulana Yusuf Saahib (RA) and was commonly known to be the right hand of Moulana Yusuf Saahib (RA). He continued his assistance till the last moment of the life of Moulana Yusuf Saahib (RA) with complete support and he played a pivotal role in the

various activities of the Tablighi centre (markaz) at Nizaamuddin. He also discharged the responsibilities of Muhtamim (Principal) of Madrasah Kaashiful Uloom even during the time of Moulana Yusuf Saahib (RA). He also taught Bukhaari Sharif for many years. He was well versed in Hadith. Hadhrat Sheikhul Hadith included some of his narrations in the marginal notes of his kitaab "Lami'uddarari".

Khidmaat (Services to *Deen*)

Moulana In'aamul Hasan Saahib (RA) had a very reserved nature. He avoided unnecessary talk. Mostly he remained busy with his own work. He would not see anyone unless it was necessary. He strictly observed his routine. When necessary, he replied to people's questions very effectively. He could understand intricate situations very well. He dressed himself in fine, clean clothes. His food was limited to necessity. He was very fond of reading. He passed most of his free time in studying books. He had a unique collection of books on various branches of knowledge in his own library. When Hadhrat Moulana Yusuf Saahib (RA) was writing Hayaatus-Sahaabah and Amaaniul-Ahbaar, he thought deeply about problems that would arise and searched for information in the books. If he could not get the necessary information, he used to send Moulana Abdullah Taariq Saahib to get the necessary information from Moulana In'aamul Hasan Saahib (RA). Moulana Abdullah Taariq says that it mostly happened that Moulana In'aamul Hasan Saahib (RA) would open a book and point out the required information exactly in its place or his active mind would give the right information for the solution to the problem. Quickly he would rise up, pick up the book from the cupboard and hand it over saying, "Go and show it to Moulana Yusuf Saahib (RA)."

One of his special *Khaadim*'s (servants) mentioned that Moulana In'aamul Hasan Saahib (RA) studied the whole volume of "Fataawa Alamgiri" twice. From this we can get an insight into his enthusiasm and untiring efforts for the search of knowledge. He has written several explanatory notes of research in the manuscript of

"Taraajimul Abwab" of the Bukhaari Sharif. This shows his deep understanding of the mubaarak Hadith of Rasulullah ﷺ.

Ameer of the Tabligh Jamaat

Moulana Yusuf Saahib (RA) passed away on Friday, 29th Zulqaadah, 1384 Hijra, (2nd April 1965) in Lahore, Pakistan. The question of his successor arose. There was a need for a person who had a great attachment for the Tablighi mission with mind and heart. Moulana In'aamul Hasan Saahib (RA) was the most likely choice because he was the companion of Moulana Yusuf Saahib (RA) from their young days and he was also his right hand. Moulana In'aamul Hasan Saahib (RA) was an 'Aalim of great repute. He had a fine personality and was considered trustworthy by Hadhratjee Moulana Muhammad Ilyaas Saahib (RA). Moulana Yusuf Saahib (RA) relied on his advice and consultation. Hadhrat Sheikhul Hadith Moulana Muhammad Zakariyya (RA) made mashwarah with others and then appointed Moulana In'aamul Hasan (RA) as the Amir of the Tablighi jamaat as the successor of Moulana Yusuf Saahib (RA).

Moulana Fakhrul Hasan, an Ustaadh of Darul Uloom Deoband made the declaration in the assembly of thousands of people. All of them expressed their satisfaction and relief and promised their trust and co-operation. Since that day till his last breath, Hadhrat Moulana In'aamul Hasan Saahib (RA), for a period of 31 years, discharged his responsibility as the Amir with great foresight and courage. Under his leadership the great mission of Tabligh spread far and wide in all parts of the world. When he became the Amir of the Tabligh Jamaat he was not an orator. He used to deliver brief lectures with great firmness. After some years of experience, he began to deliver lengthy lectures. In an Ijtima, he would generally deliver the final talk and the Ijtima would come to an end with his Du'aa.

He had a very reserved nature. If someone asked about a matter, whose reply would create *fitna* he used to observe silence. Hadhrat Umar Ibne-Khattaab (RA), the second Khalifa once remarked, "Observe silence and destroy *baatil* (falsehood)". He was an expert in the art of observing silence. As he disliked unnecessary contact,

people did not try to get his companionship. It saved his and their time. They devoted their time to some useful activities instead. He did not interfere in the activities of others. He remained bed-ridden for the last few years of his life. He supervised every activity himself and remained in close contact with all the matters of the markaz, the country and foreign lands.

Demise

At ten 'o clock at night on the 9th June 1995 he was taken to hospital in a wheelchair by car. Everything possible was done for his medical treatment. Eventually he breathed his last at the age of 70 at 1.25pm. on Saturday, 10th Muharram, 1416 Hijra, 10th June, 1995 C.E. *Innaalillaahi wa inna ilayhi raajioon*. He left behind his son, Moulana Zubairul Hasan Saahib, and a daughter. The Janaaza Salaah was to be held at six 'o clock in the evening. There was a huge gathering in Nizaamuddin. There was no space for more people. All the roads leading to Nizaamuddin were closed to traffic. His funeral was attended by more than half a million people. Everyone observed perfect discipline and order. After the Magrib Salaah he was laid to rest besides Hadhrat Moulana Yusuf Saahib (RA).

Chapter 29

The beginning stages of Madrasah Islaamiyyah in Hatorah

Hadhrat Moulana Qaari Siddeeq Ahmad Baandwi Saahib (RA) is among the very close students of our Hadhrat Mufti Saahib (RA). The following is an article written by Hadhrat Qaari Saahib about the assistance and guidance he recived from Hadhrat Mufti Saahib in establisihing the Madrasah in Hatorah.

From the pen of Hadhrat Qaari Siddeeq Saahib (RA)

Initially, the Madrasah classes took place in a little *Musjid* in the village. Urdu, Maths and *Deen*iyat were taught in the porches that adjoined the *Musjid*. At that time, the visitors would reside at the residence of Qadhi Muhammad Sultaan (RA) and Sayed Muhammad Ilyaas Saahib (RA). Hadhrat Mufti Mahmood Saahib (RA) also stayed in this room on his first night in Hatorah. He stayed for only one day and delivered a talk outside the door of Munshee Nisaar Ali Khan.

For a while, very few *Buzrugaane Deen* (Pious people) and Akaabir (elders) would come here. All the people in the village gathered to see Hadhrat Mufti Saahib (RA) and listen to his lectures. All the women also attended, wearing their purdahs. When Hadhrat (RA) saw their desire, he became very pleased. His talk also had a great effect on them.

Hadhrat Qaari Abdur Rahmaan Paani Patti Saahib (RA) had stayed in this village for some time. His son, Moulana Abdus Salaam was also born here. The total effect of all this, was such that the entire village, including my family, had a *ta'alluq* (contact) with Hadhrat Qaari Saahib (RA). After he passed away, this *ta'alluq (*contact) was maintained via his son. This continued until the partition between India and Pakistan. Thereafter, for some time, this link was broken. When Hadhrat Mufti Saahib (RA) began coming to the village, many people turned towards him. This included, not only family people but the entire village and its surroundings, including the people of Baanda and its districts. Everyone began turning to Hadhrat (RA) regarding matters of *Islaah.*

Hadhrat Mufti Mahmood Saahib's (RA) innumerable favours

Despite my engagements in the Madrasah, Allah Ta'ala made it very easy for me to go to Kanpur. In those days some people had busses travelling up and down. They never took any bus fare from me. Some truck owners would also take me along without charging me a fare. When I travelled to Kanpur, I would spend time with Hadhrat (RA), apart from time spent in lessons and the majlis. In those days, Hadhrat Moulana Abdul Ghanee Phulpuri (RA), the senior Khalifa of Hadhrat Moulana Ashraf Ali Thaanwi (RA), was also stationed in Kanpur. He lived here for approximately 6 months during which time I would visit him once every 10 days or so. Hadhrat Mufti Saahib (RA) would go daily after Asar to sit in Hadhrat Phulpuri's (RA) majlis. I would also join him. Hadhrat Phulpuri (RA) showed me lots of kindness. He also promised to come to visit the Madrasah.

However, after he moved away to Pakistan, he remained there and thus our hopes could not be fulfilled.

Hadhrat Phulpoori's (RA) majlis used to continue until Maghrib. We would then perform our Maghrib Salaah in the Machli bazaar *Musjid*. If it was a day of the Ijtima, then Hadhrat Mufti Saahib (RA) would also give a bayaan. Thereafter, we would return to the Madrasah. When we used to go to Kanpur, we would draw up a program for Hadhrat Mufti Saahib (RA) to visit Baanda and the surrounding towns in the M.P. province. Hadhrat (RA) would go accordingly and never showed the difficulties that he experienced during those journeys.

When I expressed my regret over some difficulty on a journey, he would reply: "What fault was it of yours? Whilst on a journey one experiences different conditions". He would then narrate many incidents of the pious as well as recite some poetry. He would travel by bus, truck, tractor, ox cart or any other type of conveyance. Most of the time, he would travel on foot. Never did even a frown appear on his forehead.

Hadhrat Mufti Saahib (RA) stayed in Kanpur for 18 years during which time we benefited from him tremondously, as he visited the madrasah on numerous occasions. The degree of confidence and love that the people had for Hadhrat (RA), was all from Allah Ta'ala and was also a sign of his love for them.

After leaving Kanpur, his habit was to visit us at least once or twice a year. We would benefit tremendously from these visits. This continued for many years. Most often he would perform the Eid Salaah in Baanda and would spend at least one week with us.

Hadhrat's support to Jaamiyah Arabia Hatora

As I have mentioned before, Hadhrat Mufti Saahib (RA) frequented the Madrasah from its initial stages. This was when there was no boarding facility available for the students. The people of the village emptied out their living rooms as well as the rooms adjoining it. This was the students living quarters, their classrooms as well as their exam room.

Hadhrat Mufti Saahib (RA) would arrive punctually to take the final examination of the students. He would also note all the difficulties experienced by the Madrasah. Classes were conducted on Fridays as well. Lessons would start before Fajar and continue until 10h00. Thereafter, the students would cook their food, eat and go out to the jungles to gather firewood. This scene of them gathering wood is still fresh in my mind. Thereafter, the students would go to the riverbank along a field of Reha. Reha is a kind of white substance which the *dhobi* [washer men] uses to wash clothes. They used this reha instead of soap to wash their clothes.

After drying their clothes they used to go to perform the Zuhr Salaah. Jumu'ah Salaah was not performed here as this area does not qualify for Jumu'ah. Those students who had collected more firewood would fill in for those who had less. This group of students would then load the bundle of wood on their heads and return to the Madrasah. The non-Muslims from around the area used to gather on the roads just to witness this sight. They always looked at the students with love and affection.

All of these conditions were visible and apparent to Hadhrat (RA). Whenever Hadhrat came, we would request him to make dua and Hadhrat (RA) would oblige.

Allah Ta'ala's unseen assistance

In Baanda there is a Muslim village known as Jamwaarah. Seven students had come from here at the very beginning. They were first taught how to read the Qur'aan. *Al-hamdulillah* most of them became Haafiz and Aalim and are now teaching in and around the area. Haji Naseer Muhammad Saahib would often come from this village to monitor his sons.

A person by the name of Haji Delaawar Husain Saahib was also from this village. He was a businessman by trade. Once, someone borrowed 50 000 rupees from him. His niyyat changed and he began delaying in the repayment of his loan. Eventually, he planned that he would call Haji Saahib on the pretext that he wants to pay back his loan and with the help of some gangsters lure him into the jungle and

kill him. Somehow, Haji Saahib came to know of this. He became very despondent and lapsed into a state of depression. Haji Naseer Muhammad Saahib told him to make a promise that if he got that money back he would donate a portion of it to the Madrasah in Hatora. He made this promise and requested Hadhrat Mufti Mahmood Saahib (RA) to make dua in the gathering of the students.

With the *fadhal* of Allah Ta'ala the entire amount was redeemed. Haji Saahib donated 500 rupees towards the Madrasah which was used to lay the foundations for the students' rooms. The villagers, together with the students, built some classrooms and two halls. The roof was also completed. The manner in which all this happened was also very strange. One porch was built for the students to do their cooking, together with a small hall, in which grinding mills were placed. The students would take time out and grind their flour here.

The beginning of a solid building

After a few unbaked rooms were built, we experienced some ease. However, during the rainy season we would still experience hardship as the roof would fly away in the wind. It would break with the slightest movement and water would flow into all the rooms. Clothes and kitaabs would also get wet and the walls used to get damaged. The students would have to stand during lessons. Once the rainy season was over we would repair the damages. This continued for many years. We were forced to make the decision to build a few rooms made of bricks. A slab had to be placed on top in order to protect the building from any damage.

A woman learnt of our difficulties and donated a thousand rupees, which was put towards the production of the bricks. There was no more money for labour or any other material.

Hadhrat Mufti Mahmood Saahib (RA) came to know of this and sent 6000 rupees and instructed us not to stop the work. We also received approximately the same amount from some of our friends. Using these monies, 12 rooms were built on the eastern side. Thereafter, the students enjoyed some comfort. Our means were very

limited but we never expressed our need to anyone nor did we go for collection.

Getting upset over setting up the bazaar

Hatorah was a small village with only a few shops, unlike today. Nowadays it has become very easy for the students, whereas previously they had to go to town for their needs. With the *mashwarah* of a few friends we decided to set up a small bazaar on Fridays. A few shops were also built with mud. When Hadhrat Mufti Saahib (RA) came and saw the shops in front of the madarasah, he asked us what did we build here? I replied that on a Friday we have a small bazaar which makes it very easy for the students as well as the local people. People also come from outside and the businesses are really progressing. I thought that Hadhrat would be happy to see this but he said to me, "Allah Ta'ala, in order to save you from the evils of the bazaar kept you in such a place where there is complete peace and safety. You are looking at your ease. You are not seeing the calamities that emanate from this. Close this immediately." From that time, I closed down the bazaar and the shops which were built with mud. These were all demolished. Now, there is no bazaar remaining.

Hadhrat's opinion regarding a solid road

I had mentioned earlier that Hadhrat (RA) would frequent the Madrasah, although there was no proper road leading to it. There was, however, a corrugated road leading to the Madrasah from the main road, which was difficult for an ox cart to travel on. Nonetheless we would make arrangements for an ox cart to fetch Hadhrat (RA) as well as other people via another road which was quite long. Many times Hadhrat would come walking. Once, in the rainy season the entire road was flooded and an ox cart could not travel on it. Hadhrat (RA) arrived walking. At that time I said to Hadhrat, "Make dua that the road gets tarred." Hadhrat (RA) replied, "I will not make dua. You do not know how much difficulty you will have to undergo if the road is tarred. When people find an easy road

to travel on, you will always have crowds of people around you. This will affect your work."

For a long time the road remained like this. There are four villages situated close to each other and they all have to pass on this road to go to the town. Next to Hatorah, is a village known as Doha. Only non-Muslims live there. This village as well the people of Hatorah got together and began discussing how to fix the road, as it was mainly used by people from these two villages. In the rainy season it became very difficult to use. Therefore, we decided to make it into a gravel road. They understood this and in about twenty days, a road of about two kilometres was laid out.

When Hadhrat (RA) came and saw the road he enquired as to when the road was built? I gave him the entire explanation and requested Hadhrat (RA) to make dua that it gets tarred as it was very difficult for the students who often had to go to Baanda. We also had to transport students who fell ill, to town for treatment. In the rainy season we would sometimes have to carry them in their beds. This occurred every second or third day. Hadhrat (RA) replied, "Very well then. May Allah Ta'ala make the means for it to get done quickly." *Al-hamduluillah,* the road has now reached right up to the Madrasah.

A brief incident of the bridge over the river

Hadhrat (RA) would come to the Madrasah during the rainy seasons as well. Whilst staying in Kanpur also he would visit often. Sometimes, he would arrive without informing us. During the rainy season, however, it was quite difficult to cross the river and this took quite long. We had a small boat which we used to transport people. In this way Hadhrat (RA) would visit the madrasah. Other visitors would also arrive daily but it was difficult for everyone. Eventually we bought a big boat which fulfilled this need for many years. However, when there were floods, we experienced a lot of difficulty.

Doha, which is a neighbouring village of Hatorah, had a bridge crossing over into Baanda, hence it was not difficult for them to travel to Baanda. The residents of Hatorah got together and made a collection to build a small bridge. Everyone contributed according to

their ability but it was not enough. The Madrasah then assisted and a small bridge was built. This alleviated our difficulties, but when the water level rose, the entire bridge would become submerged for days. When this happened, travelling would become very difficult and we would make lots of dua. We asked Hadhrat Mufti Saahib (RA) also to make dua. Allah Ta'ala made such arrangements that soon a solid bridge was constructed.

We had by now attained all kinds of ease. Only the busses would not come to the Madrasah. The bus stop was far and it was difficult to get there. We had to wait for a bus and after many busses passed by, we would eventually find place in one. Taking the sick to hospital in this way was quite exhausting.

Hadhrat was aware of this problem as well. Often Hadhrat (RA) himself had witnessed the ox carts not arriving on time and as a result the students, who were ill, would have to be carried in their beds for two kilometres. We continued making dua at the madsrasah and we kept on asking Hadhrat (RA) to also make dua. Eventually, Allah Ta'ala made the arrangements. Now a bus arrives and departs in the mornings and evenings from here.

Al-hamdulillah now we have all these kinds of ease and we also have trucks and Jeeps available to us.

Chapter 30

Khulafa of Hadhrat Faqeehul Ummah (RA)

India

1. Moulana Ibraheem Patni (Gujarat)
2. Haji Abu Bakr (Chennai)
3. Moulana Mufti Abul Qaasim Nu ‘maani (Varanasi)
4. Moulana Abul Kalaam (Tamil Nadu)
5. Moulana Mufti Ahmed Khanpuri (Dhabhel -- Gujarat)
6. Moulana Mufti Ahmed Dehlawi (Jambusar – Gujarat))
7. Moulana Ahmed Buzurg (Dhabhel)
8. Haji Ahmed Kabeer [RA] (Chennai)
9. Moulana Mufti Muhammad Akhtar (RA) (Panjaab)
10. Moulana Qaari Muhammad Idrees (Delhi)
11. Moulana Muhammad Islaam (Deoband)
12. Moulana Muhammad Aslam (Ghaziabad U.P)
13. Moulana Muhammad Ismail Qasmi (Deoband)
14. Moulana Ikraamul Haq (Rajisthan)
15. Moulana Mufti Ikraamud *Deen* (Gujarat)
16. Moulana Imaamud *Deen* (W. Bengal)
17. Moulana Imdaadullah Chodri (W. Bengal)
18. Moulana Anwaar Ahmed (Kanpur U.P.)

19. Moulana Muhammad Anees Khan (Deoband)
20. Moulana Mufti Muhammad Ayyub (Haapur U.P.)
21. Moulana Mufti Muhammad Ayyub Shah (Kashmir)
22. Janaab Iyaazul haq (U.P)
23. Haji Jameelud *Deen* (Calcatta West Bengal)
24. Haji Jameel Ahmed (U.P)
25. Moulana Mufti Habibur Rahman (Deoband)
26. Moulana Husain Ahmed Paandoli (U.P)
27. Moulana Khaalid (Sahaaranpur)
28. Moulana Mufti Khalil Ahmed (Kaawi - Gujarat)
29. Moulana Muhammad Rahmatullah Meer Qaasmi (Kashmir)
30. Moulana Mufti Rashid Ahmed Fareedi (Gujarat)
31. Moulana Mufti Sabeel Ahmed (Tamil Nadu)
32. Hakeem Moulana Muhammad Sa'ood Ajmeri (Mumbay)
33. Moulana Sa'eed Ahmed (U.P)
34. Moulana Muhammad Salmaan Gangohi (Gangoh)
35. Moulana Saiful Haq (W. Bengal)
36. Moulana Mufti Muhammad Shaakir Ali (W.Bengal)
37. Moulana Muhammad Shafee' Umarjee (Gujarat)
38. Moulana Muhammad Shafee' Miyaa Simlaki [RA] (Gujarat)
39. Moulana Shaukat Ali (Mumbay)
40. Moulana Mufti Muhammad Taahir (Sahaaranpur)
41. Moulana Mufti Zaheerul Islaam [RA] (U.P)
42. Moulana Mufti Abdul Jabbaar (Muzaffarnagar U.P)
43. Moulana Mufti Abdur Rahman Guddaawi (Bihar)
44. Moulana Mufti Abdur Raheem (Bhopal M.P.)
45. Moulana Abdur Rashid Sultaanpuri (U.P)
46. Moulana Abdul Ghaffaar (W. Bengal) [RA]
47. Moulana Abdul Qaadir (West Bangal)
48. Moulana Abdul Qaadir (North Bangal)
49. Moulana Abdul Qayyum (Bihar) [RA]
50. Haafiz Muhammad 'Ateeq (Kanpur)
51. Moulana Muhammad Uthmaan (Aassam)
52. Moulana Abdul Lateef (Chennai)
53. Moulana 'Ali 'Ibaad (Banaras U.P) [RA]

54. Qaari Muhammad ʻAinul Haq (Bihaar) [RA]
55. Moulana Qaari ʻAinul Haq Naabina (Calcatta)
56. Moulana Mufti Muhammad Faarooq (Meerut U.P)
57. Moulana Muhammad ʻAli (Gujarat)
58. Moulana Muhammad bin Abdul Hayy (Gujarat)
59. Moulana Mufti Mahmood Hasan (Deoband)
60. Moulana Mufti Mahmood Baardoli (Gujarat)
61. Hakeem Mahmood Ajmeri (Gangoh)
62. Moulana Mufti Muhammad Masroor (RA) (Jaipur - Rajistaan)
63. Moulana Mas'ood Ahmed (Ghaziabad U.P)
64. Moulana Mutee'ur Rahmaan (Bihaar)
65. Moulana Mu'eenul Islaam Gohaali (Cuttack Orissa)
66. Moulana Mufti Maqsood (Saharan Pur)
67. Moulana Musa Haji Kacholwi [RA] (Gujarat)
68. Moulana Noorul Hasan (Banaras U.P)
69. Moulana Muhammad Noorullah (Andra Pradesh)
70. Moulana Muhammad Haarun Maniar (Surat)
71. Moulana Muhammad Haashim Rawat [RA] (Gujarat)
72. Moulana Muhammad Yaameen (Haapur U.P)
73. Moulana Muhammad Ya'qoob [RA] (Ghazi Aabad U.P.)
74. Munshi Muhammad Ya'qoob (Meerut)
75. Moulana Mufti Muhammad Yusuf (Deoband)
76. Moulana Muhammad Yusuf [RA] (W. Bengal)
77. Moulana Muhammad Yusuf Hans Simlaki (Gujarat)

Bangladesh

78. Moulana Muhammad Zaakir Husain
79. Moulana Mufti Zaakir (Dhaka)
80. Moulana Mufti Muhammad Shafeequl Islaam (Dhaka)
81. Moulana Mufti Shafeequz Zamaan
82. Moulana Muhammad Siddeeq Ahmed (Silhat)
83. Moulana Mufti Muhammad Taahir
84. Moulana Maamoonur Rashid (Dhaka)
85. Moulana Mahboobur Rahman
86. Moulana Muhammad Mustafa (Kurmilla)

87. Moulana Muhammad Ma'soom (Kurmilla)
88. Moulana Noor Husain (Dhaka)
89. Moulana Muhammad Yusuf Nizaami [RA] (Bogra)

Pakistan

90. Moulana Suhail Ahmed [RA]
91. Moulana Abdur Raoof (Karachi)

Saudi Arabia

92. Haafiz Abu Bakr (Madina)
93. Qaari Muhammad Anas (Jeddah)
94. Haafiz Muhammad Taahir (Makka Mukarramah)
95. Moulana Abdul Qaadir (RA) (Madina)
96. Moulana Yahya Maniar (Makkah)
97. Moulana Farooq (Makkah)

South Africa

98. Moulana Muhammad Ebrahim Pandor (Germiston)
99. Mufti Ebrahim Mahmood Salehjee (Isipingo Beach)
100. Mufti Ebrahim Desai (Durban)
101. Moulana Ebrahim Dadabhai (Jo'burg)
102. Mufti Ismail Abdur Raheem (Springs)
103. Moulana Ismail bin Ebrahim Pandor (Aazadville)
104. Moulana Ismail Gaardi (White River)
105. Moulana Qaari Ismail Eshaaq [RA] (Aazadville)
106. Moulana Ismail bin Mahmood Pandor (Jo'burg)
107. Haji Ismail bin Yusuf Pandor [RA]
108. Doctor Haji Ismail Docrat (Jo'burg)
109. Moulana Iqbal Hasan (Cape Town)
110. Mufti Radhaaul Haq (Darul 'Uloom Zakariyah)
111. Mufti Muhammad Sa'eed Mutaara (Azaadville)
112. Moulana Mufti Sulaiman Qaasim [RA] (Lenasia)
113. Mufti Shabir Ahmed Salooji (Darul 'Uloom Zakariyah)
114. Mufti Shabir Fakhrud *Deen* (Roshnee)

115. Haji Shabir Ahmed Lambaat (Palm Ridge)
116. Mufti Abdul Jaleel (Isipingo Beach)
117. Moulana Abdul Khaaliq Bhoola (Jo'burg)
118. Haafiz Abdur Rahman Mia [RA]
119. Moulana Muhammad Desai (Isipingo Beach)
120. Moulana Hakeem Muhammad Hafejee (Palm Ridge)
121. Haafiz Muhammad bin Musa Mia (Mias Farm)
122. Mufti Muhammad 'Ali Bopali (Darul 'Uloom Zakariyah)
123. Moulana Muhammad Musa Menk (Harare, Zimbabwe)
124. Moulana Musa bin Ebrahim Pandor (Elsburg)
125. Moulana Musa Memi
126. Moulana Musa bin Ismail Pandor (Hazeldene)
127. Moulana Yunus Patel (Durban)

France

128. Moulana Badr-e-Aalam Umarjee (Reunion)

England

129. Moulana Khalil Ahmed (Bury)
130. Moulana Mufti Maqbool Ahmed [RA]
131. Moulana Mufti Musa Badat (Bately)
132. Moulana Muhammad Koli (U.K)
133. Moulana Mufti Ikraamul Haq bin Moulana Islaamul Haq (U.K)

West Indies

134. Moulana Muhammad Idrees Bholaat

Hadhrat's Advices

General Advice

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

Kindly favour me with some advice.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

Hereunder is some advice as requested:

1. Regard yourself as the lowest of all people (in status) and worse than every Muslim (in spiritual condition).
2. Constantly express gratitude to Allah Ta'ala for his bounties and favours.
3. Maintain your focus towards acquiring the pleasure of Allah Ta'ala in everything you do.
4. Refrain from the disobedience of Allah Ta'ala.
5. Keep the love of Rasulullah ﷺ dominant over the love of all the creation.
6. Refrain totally from hurting the feelings of anyone.

May Allah Ta'ala grant you and me the ability to practice upon this advice. (Tarbiyatut Taalibeen (Pg. 181).

Remorse in the Heart

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

My excessive sins have overwhelmed me and I have lost control. I greatly regret this and sometimes wish that the earth will split and swallow me up. Please advise me in this regard.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

Whatever regret and remorse you have expressed over your conditions, may the same remorse be deep down in your heart. Indeed, if a person is truly concerned about his *islaah* (reformation), his concern in itself is more effective in bringing about his reformation than any *wazaaif* (recitations of various *Zikr*'s, etc.) However, the concern that is merely expressed with the tongue but does not exist in the heart does not have this effect ... May Allah Ta'ala assist you.

Self Reformation

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

Please explain to me the way of refraining from all sins. I also wish to know how one should develop the enthusiasm for performing ibaadat, rid oneself from all evils and be inclined to do good.

I am teaching in a little madrasah. Make dua that I be granted sincerity.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

Sit in solitude and perform *muraaqabah* (meditate) over the following aayah: ألم يعلم بأن الله يرى (Translation- Does he not know that verily Allah is watching). Meditate over this as long as possible. Thereafter, while

you are busy in your work, as often as possible recite this *aayah* and ponder over its meaning. Allah Ta'ala will grant you much benefit by it. Read about the lives of the pious and narrate them to others as well. Sit in the company of the pious. Time permitting, go in jamaat for forty days. When one has a good environment, one's actions and character also improve.

May Allah Ta'ala grant you progress in serving His *Deen* and bless you with sincerity and steadfastness. *Aameen.*

Anger over Humiliation

Hadhrat Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I am suffering from a (spiritual) illness. Whenever anybody belittles or humiliates me, I become enraged. Please remedy this weakness in me.

Beloved Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

The remedy is extremely easy provided that you have the courage. Whenever anybody belittles or humiliates you, immediately ponder thus: "I have committed various other sins. My character is also poor. I carry much impurity within my body all the time. Hence, if somebody belittles or humiliates me, SO WHAT? He has not even come close to the reality (of my evils).

Furthermore, whatever happens in this world is first sanctioned from above (by Allah Ta'ala). Only then does it become apparent here. My being humiliated was also sanctioned from above, hence it has occurred. Why then do I become angry???

Besides this, whatever occurrence upsets me takes place as a compensation for my sins. I should therefore be grateful to the one humiliating me that as a result of this, my sins are being forgiven."

Harbouring ill Thoughts

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I am presently involved in a spiritual malady. Due to some bad experiences, I have now become extremely skeptical and distrustful of the common people as well as the learned one's. I have ill thoughts about people in general. Hence I detest associating with people. Please guide me in this predicament.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

To harbour ill thoughts about people (whether they may be from the masses or the learned) due to their condition, is an evil and detestable act. Whenever an ill thought creeps into your mind regarding any person, be he a learned person or just a common sinner, you should reflect over your own shortcomings and think: "How many faults and sins I have committed. I am not sinless. However, I do have hope that Allah Ta'ala will forgive me. Likewise others could also be forgiven. If I am taken to task due to harbouring ill thoughts, what answer will I have? It is absolutely possible that this person could be forgiven due to some splendid action which is unknown to me. Hence all his sins would then be replaced with rewards." Allah Ta'ala says: "They are the ones whom Allah Ta'ala will grant them rewards in place of their sins (i.e. the sins will be forgiven and they will be replaced with rewards." (Maktobaat (Vol. 1, Pg. 80).

Backbiting

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I have acquired an extremely evil habit of backbiting. I also quickly start thinking ill of others. Kindly help me to overcome this malady.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

A person generally indulges in backbiting others and thinks ill of them because he regards them as an opposition. However, in the process, he transfers all his good deeds to the one whom he thought ill of or who he had made gheebat of. Consider what utter foolishness this is? The one whom one is angry with, one transfers one's good deeds to the very person by backbiting of him. Does one give such a person (whom one is annoyed with) one's wealth and material belongings? Never! Then how is one suddenly prepared to give away one's good deeds to him on the Day of Qiyamah and become destitute? Ponder over this deeply and repeatedly until it firmly settles into the recesses of the heart. May Allah Ta'ala grant you and I the ability to practice. (Maktobaat Vol. 1, Pg. 137).

Criticism and Praise

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I am afflicted with various spiritual maladies. Among them is that if anyone praises me, I become elated and my ego is boosted. On the other hand if somebody criticizes me or I learn that somebody has spoken ill of me, I become enraged. Kindly guide me in this matter.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

. . . Generally there are numerous spiritual ailments that affect the heart. If an effort is not made to "treat" and rectify them, they could become much worse. If the praises of people causes your ego to be boosted, immediately reflect upon your shortcomings and think thus:

"This person is not aware of my sins, hence he is praising me. If he becomes aware of my sins, instead of showering praises, he will begin to hate and despise me. How greatly has Allah Ta'ala favoured me that He has concealed my faults. If Allah Ta'ala totally forgives my sins and saves me in future from all transgression, this will indeed be my tremendous good fortune (and something to be elated and thrilled about)."

If someone criticizes you or speaks ill of you, you should ponder that a person whose inception is from a drop of dirty fluid is indeed most impure. Why then should I become enraged upon being criticized? Furthermore, if somebody has spoken ill of you whereas in reality Allah Ta'ala has saved you from that aspect (that was spoken about), then the person who has spoken ill of you has erred. However this is much better (that people speak ill of you in error) than being praised for something which one is not worthy of!

Protecting the Eyes

Hadhrat Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I cannot protect my eyes (from sin). Please advise me on how to overcome this malady.

Beloved Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

Allah Ta'ala has created natural means for the protection of the eyes from all sin. With every eye, Allah Ta'ala has created two shutters. One at the top and another at the bottom. When one's sight falls in the wrong place, immediately close these shutters.

There is also another means of uprooting this disease of gazing at ghair mahrams, (women with whom marriage is permissible). Sit in solitude, close your eyes and recite the following verse: "Does he not know that verily Allah is watching" (the Arabic should be recited — Surah 96 Verse 14). While reciting this verse ponder over the following: "If I am in the presence of my father, Ustaadh or spiritual mentor and a strange woman (ghair mahram) had to pass, would I look at her? Most definitely not. How can I then look at any woman in the presence of Allah Ta'ala who is watching at all times."

Practice this for ten minutes every day. Whenever you get the opportunity, ponder over this until it becomes firmly embedded in the heart.

May Allah Ta'ala help you.

Remedy for illicit Love

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I have become entrapped in an illicit affair. This has resulted in much problems for me. Kindly show me a way out of this problem.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

Be absolutely certain that nothing is achieved without courage. You will have to pluck the courage to get out of your predicament irrespective of how agonising and difficult it may be on your *nafs*. If indeed you wish to come out of this predicament, firstly distance yourself physically from the person whom you have fallen in illicit love with (there should be no chance of meeting or seeing one another - translator). In the last part of the night engage in the *Zikr* of لا إله إلا الله five hundred times. The method of the *Zikr* is this: When saying لا إله turn the head towards the right shoulder while imagining that one has taken out of the heart all forms of impermissible love and thrown it behind oneself. Thereafter say إلا الله (while bringing the head forward towards the heart) and imagine that the love of Allah Ta'ala has been embedded in your heart. After this make *Zikr* of الله الله thousand times with the thought that the love of Allah Ta'ala has now been firmly established in your heart.

It is extremely important that you should disassociate yourself from the person in such a manner as if you never heard or thought of him/her. Never correspond with the person in any way. May Allah Ta'ala remove you from this predicament.

(NB: With regard to the *Zikr*, one should consult one's own Sheikh. Different amounts of *Zikr* are prescribed to different people due to their varying conditions - translator). (Tarbiyatut Taalibeen).

Severing Family Ties

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

My brothers and sisters have dealt with me in such a manner that I do not even wish to look at them anymore. I personally took care of them when they were young. Despite being in stringent financial conditions myself, I bore all their expenses as well. However, now that they have grown up, I am being repaid with endless trouble from them. They spread false propaganda against me and cause me much difficulty. I therefore wish to break ties with them. My mother has also sided with them and continuously rebukes and curses me. I am presently not on talking terms with her as well.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I am greatly distressed with your present condition. To honour and respect your mother is vitally important. To break contact and not to be on talking terms with her is a matter of severe deprivation and loss. Likewise to sever ties with your brothers and sisters is also extremely detestable. You have probably read the following Hadith: “Join ties with those who cut you off, forgive the one who oppresses you and do good to the one who has done evil to you.” Never consider the wicked way in which others have treated you. Rather consider what should be your (proper) response. Only in this will you find salvation. You may still remember the couplet of Sheik Sa’di (RA): “To return evil with evil is very simple; if you are man enough return evil with good.’ May Allah Ta’ala help you and I.

Gifts and Debts

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I am in severe debts. Please make dua that my debts get paid off. I have also enclosed two hundred rupees as a gift. Kindly accept it.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I have accepted your gift. However, payment of the debt is more important. Therefore I am sending the two hundred rupees back to you. First pay off the debts even if (due to paying your creditors their due) you have to suffer poverty. (Maktobaat Vol. 1, Pg. 89).

Smoking and Photographs

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I am trying to give up smoking but I do not seem to be able to give it up?

Previously in my ignorance I had photographs taken of myself. Some of these are in my possession while some are in the possession of others. What should I do with those photographs?

I always over-eat. How can I stop this?

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

1. To give up your habit of smoking, adopt the following procedure: Immediately cut down the number of cigarettes you smoke daily by a quarter. After one week cut it down by another quarter. In this manner each week reduce it by quarter. *Insha-Allah* you will then manage to give up this habit.
2. Burn the photographs that you have in your possession. Also acquire those photographs which are in the possession of others and burn them. If they refuse to give it to you, buy it from them and burn them.

3. Fix the amount that you require to eat before hand and eat that much only. Do not eat to your full. One should stop eating when just a little hunger is still left.

Disciplining Pupils

Respected Mufti Saahib

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

Occasionally it becomes necessary to discipline the pupils. Is it permissible to hit a child for this purpose? Some children just cannot learn in any other manner.

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

Imam Ghazaali (RA) has written that the favour of the Ustaadh upon the student is indeed tremendous. However, the student has done a great favour to the Ustaadh for having presented his heart to the Ustaadh to sow the seeds of his knowledge therein. Thus by means of the student, the knowledge of the Ustaadh will spread. Had it not been for the student, the knowledge of the Ustaadh would have been buried with him.

The students of *Deen* are the guests of Rasulullah ﷺ. They should therefore be treated accordingly. At times he may err and the need may arise to discipline him. The example of the student in such a situation is like that of an extremely expensive garment that has been soiled and needs to be cleaned. It is obvious that great care will be taken in cleaning the garment so that it is not damaged in any way. The purpose of washing the garment is merely to clean it so that it may be worn again, salaah could be performed therein and one may prostrate in gratitude to Allah Ta'ala on the garment. Likewise the student has to be disciplined, but with great care so that the disciplining does not cause more harm than good.

Ponder over this deeply. Also ponder over the following: "To whatever extent the student errs and angers me, I have erred to a much greater extent with regard to the commands of Allah Ta'ala. If

Allah Ta'ala descends His wrath on me, what will become of me?" Also remember that each child will only gain that much which is decreed for him. Spanking the child will not change that decree. May Allah Ta'ala help you. *Aameen.*

Advice for Teachers

We survive on barkat not on salaries

Everyone complains about their salaries being too low. Huge countries also are in debt. If someone passes one day in hunger and exercises *sabar* (patience) without expressing his need to anyone, Allah Ta'ala will bless him with one year's halaal sustenance. That person who keeps on expressing his needs to others, his needs will continue to grow and will never finish. He will always remain troubled. One's life passes with *barkat* (Allah Ta'ala's blessings), not with salaries. If Allah Ta'ala puts *barkat* in a little salary, all one's needs will be fulfilled and if Allah Ta'ala does not put *barkat*, then big salaries are depleted in a short period of time.

Deprived of serving *Deen* out of fear for salary

Allah Ta'ala has kept the sustenance of every person in His control, whether it is the sustenance of one who is teaching *Deen* or the one who is serving the dunya. Many learned people are left surprised at the manner in which Allah Ta'ala provides sustenance to the ignorant, illiterate ones. To deprive your child of *Deen*i knowledge out fear of poverty is a grave error on your behalf. On the day of Qiyaamah, those children who were not given *Deen*i education will hold their parents responsible for not providing them with *Deen*i

knowledge. They will complain that their parents made sufficient arrangement for their worldly needs but did not teach them *Deen*.

Don't express your needs to anyone

That person who expresses his needs to people by asking from them, Allah Ta'ala will open for him the door of want and need. His needs will always be increasing and he will never attain peace. However, that person who hides his condition from people, refrains from asking from them, turns to Allah Ta'ala for his needs, Allah Ta'ala frees him from any want and need. His heart becomes independent from the *makhlooq* (creation).

Carry on working even if you do not receive a salary

Your intention for teaching children must be to attain the pleasure of Allah Ta'ala. Whatever salary you receive should not become the purpose of your teaching. Even if you don't receive any salary, you should still continue teaching.

Value your students

Children must be encouraged to come to Madrasah. Regard the children that come to you to learn as an *amaanat* (trust) from Allah Ta'ala and the guests of Rasulullah ﷺ. Treat them with the greatest respect and the highest akhlaaq.

Wherever you find a place to teach, value that post

The fact that Allah Ta'ala has chosen you to teach is His great *ihsaan* (favour). Teach with great enthusiasm. Wherever you go you will have to find certain things going against your temperament. Make *sabar* and be tolerant. Allah Ta'ala will make the conditions favourable for you. If you have a problem in one place and you move over to another place, you are bound to find some difficulty there as well. Are you going to pass your entire life moving around from place to place? You will never be able to find such a place where everything is conforming with your *mizaaj* (temperament).

Appreciate whatever service of *Deen* is being taken from you

If we don't appreciate and value the work we are doing, Allah Ta'ala will remove us and place us in such an area where we will be of no benefit to anyone. Remember that this is always the end result of disrespect and ungratefulness. It is extremely important for us to keep on pondering over this. To teach the Qur'aan Shareef is not a small matter. It is service of a very high level. To teach children Aqaaid (basic beliefs), Akhlaaq (good character) and *aamaal-e-swaaliha* (good actions) is work of a very high stature. Don't ever be unappreciative. Perhaps this opportunity to serve *Deen* may also slip out of our hands.

Hitting children

It is totally incorrect to hit the children. They will only be able to learn what is destined for them. If you over step the mark by hitting them, remember that you will have to bear the brunt of it. If the child runs away and is deprived of *Deen*i knowledge because of your hitting, you will be held responsible. Rather be kind and compassionate to them. When they learn their work, reward them with some gift, etc.

Fourteen Advices for Ulama' and Asaatiza

When Hadhrat Mufti Mahmood Hasan Saahib Gangohi (RA) sent his beloved student, Hadhrat Mufti Ahmad Kanpuri Saahib (db) to Dhabel to teach, he gave him 14 advices which is a great lesson for all teachers. They are as follows;

1. Don't look out for position and status. For example, Do not demand to teach a certain kitaab or ask to be posted to a certain position.
2. Don't ever ask for money i.e. Do not ask for a particular amount as a salary or demand an increase in salary.
3. If someone tells you that you are not worthy of something then accept it and think in your heart that really I am not worth anything. The Madrasah authorities have seated me in this place. I make dua that Allah Ta'ala grants me the ability to teach these kitaabs.
4. If any student asks you a question, answer him with compassion even though the intent of his question is to insult you.
5. If you do not understand any section in your kitaab, perform two rakaats Salaatul Hajah and engage in fervent dua.

Thereafter send some *e-saale sawaab* for the author of the book provided the author is a Muslim.

6. Refrain from explaining to the students the lessons of a kitaab that is taught by another teacher.
7. Don't take personal service from the students. Hadhrat Thaanwi (RA) used to say that I regard it as haraam on myself to take *khidmat* (service) from any of my students or *mureeds* (disciples).
8. Don't mix around too much with the students. Many of them have their own personal agendas.
9. Be thankful to the students for having presented to you the farms of their hearts to sow the seeds of your *ilm*. Otherwise your *ilm* would have remained untouched. Don't ever feel that you are doing them a favour.
10. Students ask questions for different reasons. Some ask to show their capability and position whilst others ask just to irritate the ustaadh. Answer every question positively and with wisdom. Don't answer in a debating manner.
11. Daily recite Surah Ikhlaas three times and send the rewards to the authors of the books that you are teaching, provided they are Muslims.
12. If you said something incorrect in the class don't hesitate to retract your statement.
13. Don't ever teach any book without *mutaa-lah* (preparation).
14. Don't miss out your *maamoolaat*, *Zikr*, tasbeeh and tilaawat because of your commitment to teaching.

Advice for those making Imaamat

Summary of a letter to a mureed of Faqeehul Ummat (RA)

It is the greatest favour of Allah Ta'ala upon you that He has chosen you as an Imaam for the greatest of all *ibaadaat*, i.e. Salaah. He has also entrusted you with the responsibility of delivering *bayaan* and advice. Both these works have been the responsibility of Rasulullah ﷺ. If you can fulfil this responsibility by following his way, then you will make your entire life full of *noor* (light). A few minutes before salaah you should ponder, "In whose court am I going to present this salaah? On which pedestal have I been given the chance to stand on? Allah Ta'ala has blessed me with a reflection of what He blessed His Rasul ﷺ. Can I fulfil this task?"

It is also very important to adopt good akhlaaq (character). Remove all signs of bad and evil character from yourself. If you get a copy of Imaam Ghazaali's 'Ihyaaul Uloom' then study it, especially the fourth volume. For brevity you may also study 'Keemya-e-Sa'aadat' or 'Minhaajul 'Aabi*Deen*'. Hadhrat Thaanwi (RA) has also written a booklet named 'Taleemud*Deen*'. It will be very beneficial for you to study this book as well.

Advice for Students of Deen

Solitude whilst studying

It is very important for students of *Deen* to adopt solitude when studying. One should not waste time with friends, etc. Remain engaged in your work. Students should not waste their time with friends. Sometimes it happens that to find one *mas'alah* (sharee ruling), one will have to check up 20 – 30 books. In accordance to the effort you make, Allah Ta'ala will shower His mercies upon you. If you start having friends and keep on entertaining them, all your knowledge will be destroyed.

Method of strengthening one's Qur'aan Dhor

Learn ½ para for the day and read it to someone (in the morning). Thereafter read this same ½ para in your Zuhr sunnats before and after. Thereafter read the same ½ para in the sunnats and nafal of Maghrib and Esha. If in the salaah you get stuck somewhere, complete your salaah, check up your mistake and read over that mistake ten times.

Cure for weak memory

After every fardh salaah, place your right hand on your head and recite *yaa qawiyyu* three times.

Students changing their madrasahs

If the climatic conditions are favourable for a student at a certain Madrasah, food is easily available for him, he also understands the lessons of his asaatiza (teachers) easily and then he changes his Madrasah for no apparent reason, then such a student has been ungrateful to the favours of Allah Ta'ala for which Allah Ta'ala snatches away such favours. Allah Ta'ala has mentioned in the Qur'aan, "If you are grateful for my favours, I will increase you in it but if you are ungrateful, my punishment is very severe."

Advice for those in Tableegh

The six points of Tableegh

The six points that are taught in the tableegh Jamaat are extremely beneficial. These six points are a means of practicing complete *Deen*. Therefore it is extremely important for that person who is involved in tableegh to remain within the boundaries of the six points. Don't ever look towards including a seventh or eighth point. The lectures should also revolve around the six points. If anyone asks you a masalah (shar'ee ruling) whilst you are out in jamaat then you should reply in this manner, "Bhai, I have come out to learn *Deen*. Please forward your query to the Muftis as this is their work."

General Advice

Before going out for gusht or before spending time in jamaat one should sit in solitude for some time and think that this work is so great that Allah Ta'ala had chosen the *Ambiyaa* (AS) to do this work. What were the qualities of the *Ambiyaa*? What were their actions and character like?

When going for gusht, one person will be chosen as a *mutakallim* (spokesman). The rest of the jamaat in a soft voice should make *Zikr* of the third kalimah. If you meet anyone on the road, the jamaat should stand around the *mutakallim* and pay attention to what he has to say. Before speaking, the *mutakallim* should ponder for a while

that my tongue is so dirty, my heart is so filthy, my *a'amaal* (actions) are evil, I am not worthy of conveying the message of the kalimah. It would have been much better if one of the other pious *saathies* (companions) convey the message. Keep your tongues engaged in *Zikr*. Today the atmosphere is filled with sins. The effect of *Zikr* distances away the sins. Keep on reciting the third kalimah softly.

If someone listens to what you have to say and promises to come to the *Musjid*, make shukar to Allah Ta'ala and think to yourself, what excellent servants of Allah are they? We only spoke to them once and they are prepared to join us immediately. The weakness is on our side that we have not conveyed the kalimah to them. It is our fault.

If you go to any area and the people welcome you and after making their *tashkeel* (inviting them to spend some time in the path of Allah Ta'ala), a complete jamaat also comes out from that area then we should never feel that my *maqsad* (purpose) has been fulfilled and we are now successful. Always have this fear that on the day of Qiyaamah it will be said that the purpose for which you have done this work is completed in this world, now what do you want from us. We should think that our purpose will be fulfilled in the *aakhirah*. We don't know whether we have attained the pleasure of Allah Ta'ala or not.

If after spending time, no jamaat gets ready then sit in the darkness of the night and cry to Allah Ta'ala, "O Allah, the kalimah is right and these people are Your creation, they are Your beloved. They did not accept your invitation because of the filth on our tongues. O Allah You forgive us." Continue crying the entire night in this manner.

Advice for those in Tasawwuf

Istikharah for bay't

Before taking *bay't* first make *istikhaarah* according to the *Sunnah* method. Thereafter make dua to Allah Ta'ala that "O Allah, I desire to rectify myself and attain Your pleasure. Whichever of your servants You regard to be beneficial for me, instil it into my heart and guide me towards him." Thereafter whoever you feel strongly inclined towards, make contact with him and commence with your *islaah* (reformation).

The method for making *istikhaarah* is that you should first perform two rakaats of salaah before sleeping. Thereafter engage in dua. "O Allah, You have all the ability and I have no ability. I am ignorant and You are knowledgeable. I am weak and You are strong. I am looking for guidance, please guide me and make it easy for me." Thereafter recite durood shareef continuously and whilst reciting durood shareef go to sleep without talking to anyone. Face the qiblah and sleep. If after one day you are not satisfied, repeat this procedure a few times. Allah Ta'ala will put into your heart whatever is good for you. The Arabic of this dua is mentioned in Behishti Zewar but if someone does not know Arabic then one can also make dua in urdu (or any other language).

Tauheed-e-Matlab

If after having already established a *ta'llauq (*connection) with some pious *buzurg* (saint) who has already given you some *Zikr* to recite, your attention turns towards some other *buzurg* (saint) you will find that the benefit you were attaining from your sheikh will cease. Our *Akaabir* (elders) did not like this at all. Practice on what your sheikh has taught you and imagine that the path of your salvation is via your sheikh. In this manner you will take benefit from him.

The meaning of *Khilaafat*

Once Hadhrat Moulana Ilyaas Saahib (RA) asked me (Hadhrat Mufti Mahmood Saahib (RA), "Do you know the meaning of *Khilaafat* which is given by the mashaaikh to their mureeds (disciples)?" I replied in the negative. Thereafter he said, "The mureed had annihilated himself before his sheikh. Whatever he does is because of the sheikh. Nothing is done out of his own. When a person becomes firm in this then the Sheikh gives him *Ijaazat* (permission). *Ijaazat* for what? *Ijaazat* that he may now serve the *makhlooq* with the same humility and meekness with which he served the sheikh.

Ma'moolaat

There are three reasons for a person to feel disinclined towards doing any good deeds.

1. **Wrong company**: When a person begins to join someone who does not engage in *Zikr* and the remembrance of Allah Ta'ala, this is the natural outcome of such company.
2. **Partaking of incorrect food**: i.e. food that is obtained from haraam and doubtful earnings. One experiences these difficulties due to this.
3. **Sins**: Think carefully what sins you may have committed. Perform a fresh ghusal and perform two rakaats Salaatut Taubah. Remain for a long time making *istighfaar* on the musallah and with total humility, continue begging Allah Ta'ala for His forgiveness. "O Allah please do not deprive me of taking your pure name. Forgive

my sins." Thereafter commence your ma'moolaat once again. If for some reason on a certain day you do not complete your ma'moolaat, skip a meal on that day and complete the *ma'mool.*

Missing ones' ma'moolaat due to guests

If you suddenly receive a guest who is in a hurry and because of him you could not complete your ma'mool then at such a time serve your guest and complete your ma'moolaat at some other time. To serve the guest is also an ibaadat.

Missing ones' ma'moolaat due to laziness

One cannot miss out his ma'moolaat due to laziness. It is necessary to remain firm. Otherwise as time goes, you will keep on getting lazier and your entire life will pass in this manner.

The harms of missing out one's ma'moolaat

To miss out one's mamoolaat is extremely harmful. One is deprived of the *barkat* of consistency. "The best of actions are those that are done consistently." If one misses out his ma'moolaat for no reason, it will run away so far from him that it will become difficult to grasp it again. If for some genuine reason, you cannot complete it at its prescribed time, then complete it at some other time or complete it whilst you are lying down if you are ill.

Ma'moolaat during ill health

There is no harm if one misses out his ma'moolaat whilst he is ill. If a person was consistent whilst he was well, he will receive the same reward for doing his ma'moolaat if he is ill even though he missed it out completely.

Solitude when completing ma'moolaat

If you cannot attain solitude whilst completing your ma'moolaat and you feel that you will get this peace of mind in the *Musjid*, then it is

better for you to go and complete your ma'moolaat in the *Musjid*. However make sure you don't disturb anyone performing salaah or reciting the Qur'aan whilst engaged in your *Zikr*-e-jahri (loud *Zikr*). Be very careful that you don't disturb any Muslim.

The frame of mind when completing your ma'moolaat?

- When making *istighfaar*, imagine that you are completely soiled with sins from my head to feet. By making istighfaar, your sins are slowly being washed away. Imagine a person sitting with a dirty cloth under the tap and as he is washing it, it is slowly getting cleaned. In the same way by making *istighfaar*, slowly my sins are being washed away and my heart is being cleansed.
- When reciting *durood shareef*, think that the Malaaikah are taking the *durood* of this sinful servant and presenting it in the presence of Rasulullah ﷺ and Nabi-e-Kareem ﷺ is becoming extremely happy.
- When reciting the third kalimah, recite it with this frame of mind that Allah Ta'ala is completely pure from any defect. When reciting *Al-hamdulillah* think that all perfection is for Allah Ta'ala alone. When saying *Laailaha ilallah*, my heart will not accept anyone or anything besides Allah Ta'ala. When saying Allahu Akbar, think that there is nothing greater than Allah Ta'ala.
- When making *Zikr*-e-jahri (loud *Zikr*), picture in your mind that you are taking out the love of everything besides Allah Ta'ala and throwing it behind your back and you are firmly rooting the love of Allah Ta'ala in your heart.
- When reciting the Qur'aan Shareef, imagine that you are reciting to Allah Ta'ala in the manner a child reads to his ustaadh. The presence of the ustaadh overwhelms the child. In the same manner, recite the Qur'aan as if you are reciting to Allah Ta'ala.

Dua

Remember "**Dua is the essence of Ibaadah**" whether it is salaah, *Zikr*, tilaawat or any other ibaadat, the essence of all these ibaadaat is dua. Make dua with great humility, pondering over the favours of Allah Ta'ala with conviction that He will answer your duas. He is the only being that can solve our problems and take us out of our difficulties. Allah Ta'ala has commanded us in the Qur'aan to beg of Him. That person who makes it a habit to make dua in abundance, the rains of *rahmat* and mercy fall upon him. His duas pass through the seven heavens. I, (Hadhrat Mufti Mahmood Saahib (RA)) had the opportunity of seeing Hadhrat Moulana Muhammad Ilyaas Saahib (RA) making dua in this manner.

Punctuality on ma'moolaat

Be punctual on your ma'moolaat. This is the staircase to success. Without this, (punctuality) one can never move forward. If for some reason you cannot complete your ma'moolaat at its prescribed time, complete it at some other time. If you did not wake up for Tahajjud, perform it before the time of zawaal. In short don't miss out anything completely. Try to complete everything in its time and also beg Allah Ta'ala to bless you with the *taufeeq* to continue. If you do complete it on time make *shukar* to Allah Ta'ala and He will bless you in the future to continue.

Cures for other sicknesses

Ikhlaas

Ikhlaas is a quality of the heart. One can attain it only with effort and sacrifice. There is no tablet that one may purchase and hand out to whomsoever he wishes. One will have to sit in the company of someone who has ikhlaas and practice on his teachings.

Ujb (Self admiration)

Ujb is when a person is thrilled with some action of his or some suggestion of his. At such a time, a person should ponder of his sins. Think of how embarrassed you will be if these sins are opened up to the public. Ponder over this whilst you are in solitude. *Insha Allah* you will be saved from vanity and self admiration.

Looking down at others

To look down at someone is a sin. At such a time ponder over your own sins. Think of the multitude of sins that you have committed for which you will be questioned about on the day of Qiyaamah. We will be asked regarding our sins and not the sins of others. Looking down at others is a major sin. Keep on pondering over this whenever you despise any person.

The cure for Gheebat

Ponder over the verse, "Do not back bite one another." Also think carefully over the consequences of backbiting. On the day of Qiyaamah, your good deeds will be passed on to the one who you were backbiting and when you have no more good deeds to hand over, his bad deeds will be loaded onto you.

The cure for laziness at the time of tahajjud

In order to wake up for tahajjud you have to make an effort as well as dua. Before sleeping, first perform a few rakaats with the niyyat of tahajjud. Thereafter when your eyes open, wake up immediately and recite this dua, *"Allahumma inni aoozubika minal ajzi wal kasl"*

The cure for anger

Whenever you get angry with someone, ponder over your own sins. By doing this your anger will subside. Think in this manner that I am much worse than the one I am getting angry with. I should be first getting angry with myself and then with others.

The moment you get angry, drink some cold water, sit down if you are standing, lie down if you are sitting, move away from that place or get busy in something else. Thereafter think to yourself that I did not create the person whom I got angry with. I did not make his eyes, nose, etc. I did not give him health and sustenance. I got angry him/her for such a small thing. Imagine if Allah Ta'ala gets angry with me, what will become of me.

Don't ever get angry with your wife. Treat her with kindness. Whenever you get angry with her, think that you have also committed many wrongs and broken many laws of Allah Ta'ala. Imagine if Allah Ta'ala gets angry with you. If you forgive this poor woman, *Insha Allah*, Allah Ta'ala will also forgive you. If you do not forgive her, what face will you have to ask Allah Ta'ala to forgive you? It is mentioned in the Hadith, "Have mercy on the people of the earth, Allah Ta'ala who is in the sky will have mercy on you."

The cure for *Budh Gumaani* (entertaining evil thoughts about people)

Ponder over the fact that Allah Ta'ala passes on your rewards to the person about whom you entertained evil thoughts. By back biting such a person, your good deeds are passed onto him. Think for a moment, will you ever give such a person your wealth? If not, then how are you prepared to pass on your good deeds to him in the hereafter and become a pauper. Think over this and purify your heart. It is completely detestable for one to harbour any such feelings about anyone in his heart. Whenever you begin entertaining evil thoughts about people, think about the multitude of sins that you had committed. Just as we hope that Allah Ta'ala will forgive us, Allah Ta'ala will forgive him as well and if I have to be convicted for the sin of evil thoughts, what answer will I give? Perhaps the person whom I am entertaining evil thoughts of may have some exceptional quality in him whereby all his bad deeds will be transformed into good deeds.

Hadhrat (RA) used to mention an incident of an old man who was once going for Haj. He took with him a little bag of provisions and began walking towards Makkah Mukarramah. On the way he met a buzurg in one of the towns and saw that he was living in big mansion with many servants. He thought to himself that how can this person be a buzurg when his life revolves around so much of dunya. He lives in large house with many servants and attendants. A buzurg ought to be living a life of austerity. Nevertheless he decided to go and meet him. Whilst talking to the buzurg he mentioned to him that he was on his way to perform haj. The buzurg was delighted to hear this and expressed his intention to join him. The old man thought to himself that how nice it would be for me if this wealthy buzurg joined him. He would take with him his servants and horses and the entire journey would become so easy. Before he knew it the buzurg jumped out of his chair and started walking with the old man. He never brought with him any provisions, animals or clothing. The two of them walked for a while until the old man realising that the buzurg

was serious about joining him, stopped and asked the buzurg if he could go back and quickly fetch his little bag which he left in the *Musjid*. The buzurg looked at him in surprise and said, "Is all your tawakkul in that little bag of yours?" The old man was shocked when he heard this and realised that indeed this person was really a pious person. The thoughts that he entertained were all false. One should never entertain evil thoughts about people as we never know who are really the friends of Allah Ta'ala.

The cure for Takabbur (Pride)

Ponder over the beginning and the end of your creation. You were born from a drop of dirty sperm. Thereafter you passed through many phases of your life until you have reached this position. Daily you expel urine and stool from your body. Also think of your condition after your death. The worms of the grave will consume your entire body. Can such a person still have pride?

It is mentioned in a Hadith that a person who has a miniscule of pride will never enter Jannah. Takabbur means to regard yourself as great and to look down at others. The cure for this is to ponder over death before sleeping. Think that it is your last night in this world. Do you have any rights of people that are not fulfilled? Is there anyone who you have hurt in any way and have not yet asked them for forgiveness? Then imagine the malaaikah taking control of your life. They are about to snatch it away. Commence reciting the kalimah as though you are preparing for your last moments. (In this way you will be cured from pride).

Hasad (Jealousy)

Hasad in actual fact is a person expressing his anger to Allah Ta'ala. It is as though you are objecting to Allah Ta'ala, "Why did you bless so and so with this favour whereas I was more worthy of it?" The cure for this disease is that you must take gifts and give it to the person whom you are jealous of. Greet him, invite him over to your home and make dua for him. In this way, *Insha Allah* this jealousy will come to an end. Whenever you see someone with something that

you desire, think for a moment that whatever he has and whatever everyone else has was given to them by Allah Ta'ala.

I'tikaaf in the last ten days of Ramadhaan

Sitting for I'tikaaf in the last ten days of Ramadhaan is a *Sunnah.* Many a times i'tikaaf becomes a means of doing good deeds and refraining from evil deeds. Naturally man is inclined towards committing sins. If one is blessed with this bounty of regretting over ones sins, indeed he is blessed with a very great wealth.

Some Mujarrab Amaliyyaat

The cure for a sore eye

Recite after every salaah

فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ

fakashafna anka ghitaa'aka fa basarukal yawma hadeed

Blow on your thumbs and pass it over your eyes.

The cure for a Headache

Place your hand upon your head and recite,

فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ بِهٖٓ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ

صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ

faman kaana minkum mareedan aw bihi azam min ra'sihi fa fidyatum min siyaamin aw sadaqatin aw nusuk

Thereafter blow on your hands and pass them over your head.

Amal for the fulfilment of debts

Rasulullah ﷺ has said that whoever has debts and continues reciting the following dua, Allah Ta'ala will fulfil all his debts even if they were equal to a mountain or the foam in the sea.

اَللّٰهُمَّ اكْفِنَا بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنَا بِفَضْلِكَ عَمَّنْ سِوَاكَ

Allahum makfinaa bi halaalika an haraamika wa aghninaa bi fadhlika amman siwaaka

Amal for Protection

For one's *hifaazat* (protection) recite the manzil that has been prepared by Hadhrat Sheikhul Hadith (RA). It is very beneficial. All our Akaabir (elders) used to recite it. Hadhrat Shah Waliullah (RA) has also written about it. Recite it for the protection of yourself and your children. However, your intention must be to please Allah Ta'ala and to protect yourself from evil.

Amal for bringing unity between husband and wife

Daily after Esha Salaah recite the following surahs and blow upon yourself. **Surah Alam Nashrah**, **Rabbana Aatina fid Dunya**... and **Surah Faatiha**.

Amal for protection of children

After every Salaah and before sleeping recite **Surah Faatiha**, **4 Quls**, **Aayatul Kursi** and then blow on the children. *Insha Allah* they will be protected.

Amal for expansion in sustenance

Recite 41 times, **Surah Faatiha** (not forgetting to recite *bismillah* and joining the *bismillah* with the word *Alhamdu)* between the sunnats and the fardh of Fajar. Recite durood shareef 11 times before and after this. Do this punctually. *Insha Allah,* Allah Ta'ala will bless you with *barakah* in your sustenance.

Amal for protection against jealous people

Recite **يَاحَفِيْظُ يَاحَفِيْظ** *"Ya hafeezu, Ya hafeezu"* in abundance, Allah Ta'ala will protect you from the jealousy of the jealous ones, *Insha Allah.*

Amal for disobedient wife

Perform two rakaatas salaah whenever you are at ease and recite Surah Duha in the first rak'aat and Surah Alam Nashrah in the second rak'aat. Thereafter recite the following dua 200 times;

يَا مُقَلِّبَ الْقُلُوْبِ وَالْأَبْصَارِ يَا خَالِقَ اللَّيْلِ وَالنَّهَارِ يَا عَزِيْزُ يَا لَطِيْفُ يَا غَفَّارُ

"*Ya muqallibal qulubi wal absaari, ya khaliqal layli wannahaari, ya 'azeezu ya lateefu ya ghaffaar*"

Recite durood shareef eleven times before and after this and then make dua, *Insha Allah* she will become obedient.

Amal for finding a good spouse

Perform two rakaatas salaah whenever you are at ease and recite Surah Duha in the first rak'aat and Surah Alam Nashrah in the second rak'aat. Thereafter recite the following dua 100 times;

يَا بَدِيْعَ الْعَجَائِبِ بِالْخَيْرِ يَا بَدِيْعُ

Ya badee al ajaaibi bil khayri, ya badee'u

Also recite 11 times durood shareef before and after this 'amal.

Dua when a child is born

When a child was born to Hadhrat Moulana Yunus Patel Saahib (db), he requested Hadhrat Mufti Saahib (RA) to make dua for the baby. Hadhrat (RA) made the following dua,

"O Allah! Raise the child in the kind shadow of its parents."

This comprehensive dua includes the child as well as the parents. The parents will see their child grow up before them with good health and manners and the child won't die in their presence.

Amal to see Rasulullah ﷺ in your dream

After Esha Salaah on a Thursday night, have a clean bath, apply 'itr, wear clean clothes, sit in a clean paak place, face the qiblah and recite the following durood 500 times:

اَللّٰهُمَّ صَلِّ عَلٰى رُوْحِ سَيِّدِنَا مُحَمَّدٍ فِى الْأَرْوَاحِ وَصَلِّ عَلٰى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِى الْأَجْسَادِ وَصَلِّ عَلٰى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِى الْقُبُوْرِ

Allahumma salli ala ruhi sayyidina muhammadin fil arwaah wa salli ala jasadi sayyidina muhammadin fil ajsaad wa salli ala qabri sayyidina muhammadin fil quboor

Thereafter face the qiblah and go to sleep. Do this for seven Thursady nights in a row. *Insha Allah* you will see Rasulullah ﷺ in your dream.

Amal for weak memory

After every fardh salaah, place your right hand on your head and recite يَا قَوِيّ *"Ya qawiyyu"* three times.

Shaahid-e-Qudrat

قرآں کے سپاروں میں احساں کے اشاروں میں
ایماں کے سنواروں میں معصوم پیاروں میں
میں نے تمہیں دیکھا ہے

صدیقؓ کی شفقت میں فاروقؓ کی سطوت میں
عثمانؓ کی عِفت میں کرّارؓ کی ہیبت میں
میں نے تمہیں دیکھا ہے

احمدؒ کی روایت میں مالکؒ کی درایت میں
سفیانؒ کی ثقاہت میں نعمانؒ کی فقاہت میں
میں نے تمہیں دیکھا ہے

ماثور دعاؤں میں منثور ثناؤں میں
مامور ہواؤں میں مسحور فضاؤں میں

میں نے تمہیں دیکھا ہے

خورشید کے تاروں میں راتوں کے ستاروں میں
آنکھوں کے خماروں میں یاروں کے نظاروں میں

میں نے تمہیں دیکھا ہے

برکھا کی پھواروں میں ساون کی بہاروں میں
پودوں کی قطاروں میں کوئل کی پکاروں میں

میں نے تمہیں دیکھا ہے

ہر قطرہ باراں میں ہر ذرّہ تاباں میں
ہر برگ گلستاں میں ہر روئے درخشاں میں

میں نے تمہیں دیکھا ہے

گلزار میں غاروں میں کہسار میں غاروں میں
گنبد میں مناروں میں خلوت میں ہزاروں میں

میں نے تمہیں دیکھا ہے

عطّار میں جامی میں	رومی میں حسامی میں

خسرو میں نظامی میں	سعدی میں سنامی میں

میں نے تمہیں دیکھا ہے

تذکیرِ غزالی میں	تحریرِ کمالی میں

تفسیرِ جلالی میں	تصویرِ خیالی میں

میں نے تمہیں دیکھا ہے

تکبیرِ بلالی میں	شمشیرِ ہلالی میں

تعمیرِ عوالی میں	تنویرِ معالی میں

میں نے تمہیں دیکھا ہے

قاری کی تلاوت میں	قاضی کی عدالت میں

مفتی کی دیانت میں	غازی کی شہادت میں

میں نے تمہیں دیکھا ہے

زاہد کی رداؤں میں   عابد کی صداؤں میں
ساجد کی نداؤں میں   شاہد کی اداؤں میں

میں نے تمہیں دیکھا ہے

خالدؓ کی شجاعت میں   حاتم کی سخاوت میں
سحباں کی بلاغت میں   مجنوں کی نقاہت میں

میں نے تمہیں دیکھا ہے

محفل کے چراغوں میں   انگور کے باغوں میں
سرشار دماغوں میں   ہر قلب کے داغوں میں

میں نے تمہیں دیکھا ہے

لیلیٰ کی ملاحت میں   شیریں کی صباحت میں
نغمہ کی نزاکت میں   سعدی کی نظافت میں

میں نے تمہیں دیکھا ہے

سینا کے پہاڑوں میں چینا کے اکھاڑوں میں
قینہ کے بگاڑوں میں نینا کے پچھاڑوں میں

میں نے تمہیں دیکھا ہے

پُرجوش شرابوں میں پُرسوز کبابوں میں
پُررنگ گلابوں میں پُرکیف حبابوں میں

میں نے تمہیں دیکھا ہے

ہر لحن حجازی میں ہر نقش مجازی میں
ہر حسن طرازی میں ہر عشق نوازی میں

میں نے تمہیں دیکھا ہے

دل دوز نگاہوں میں دلسوز کراہوں میں
بے تاب تباہوں میں مہجور کی آہوں میں

میں نے تمہیں دیکھا ہے

صحرا کے غزالوں میں   دریا کے اچھالوں میں
بطحا کے نرالوں میں   طیبہ کے اجالوں میں

میں نے تمہیں دیکھا ہے

گنگوہ کے رہبر میں   اجمیر کے دلبر میں
سرہند کے سرور میں   کشمیر کے انور میں

میں نے تمہیں دیکھا ہے

برہاں میں، کبیری میں   میزان میں، اثیری میں
دحلاں میں، جریری میں   شادان میں، دبیری میں

میں نے تمہیں دیکھا ہے

اوضاع سریری میں   اسجاع حریری میں
اشعار نظیری میں   افکار نصیری میں

میں نے تمہیں دیکھا ہے

سلمہ میں فزاری میں　　عروۃ میں غفاری میں
مسلم میں بخاری میں　　سالم میں .ہاری میں

میں نے تمہیں دیکھا ہے

استاذ کے ہنٹر میں　　صیاد کے منتر میں
فصد کے نشتر میں　　جلاد کے خنجر میں

میں نے تمہیں دیکھا ہے

صندل میں چنبلی میں　　عطار میں تیلی میں
پھاٹک میں حویلی میں　　میرٹھ میں بریلی میں

میں نے تمہیں دیکھا ہے

دہلی کی رنگیلوں میں　　لکھنؤ کے چھبیلوں میں
کوکن کے نشیلوں میں　　سورت کے رسیلوں میں

میں نے تمہیں دیکھا ہے

بنگال کے بالوں میں   لبنان کے لالوں میں
سوڈان کے کالوں میں   گجرات کے گالوں میں

میں نے تمہیں دیکھا ہے

بچپن میں جوانی میں   شاہی میں شبانی میں
آزاد بیانی میں   پابند زبانی میں

میں نے تمہیں دیکھا ہے

زلفوں کی اسیری میں   ماتھے کی لکیری میں
ثروت میں فقیری میں   حلوے میں خمیری میں

میں نے تمہیں دیکھا ہے

تسبیح کے دانوں میں   ترجیل کے شانوں میں
سج رے کے نشانوں میں   خاموش فسانوں میں

میں نے تمہیں دیکھا ہے

تعبیرِ منامی میں　　تعطیرِ انامی میں
تفسیرِ تعامی میں　　تقریرِ کلامی میں

میں نے تمہیں دیکھا ہے

یونس کے سفینے میں　　منصور کے سینے میں
خاتم میں نگینے میں　　طائف میں مدینے میں

میں نے تمہیں دیکھا ہے

محراب میں منبر میں　　میزاب میں، فلٹر میں
کمخواب میں کھدّر میں　　سیماب میں، سلور میں

میں نے تمہیں دیکھا ہے

شمشاد میں سوسن میں　　آزاد میں ٹنڈن میں
نیٹال میں لندن میں　　سسرال میں سمدن میں

میں نے تمہیں دیکھا ہے

ہر ماہ کے مہمان میں ہر قلب کے ارماں میں

ہر درد کے درماں میں ہر شاہ کے فرماں میں

میں نے تمہیں دیکھا ہے

لبیک صباحی میں منحر کی اضاحی میں

چھاگل میں صراحی میں مرکز میں نواحی میں

میں نے تمہیں دیکھا ہے

روزوں میں نمازوں میں عیدوں میں جنازوں میں

ریلوں میں جہازوں میں نازوں میں نیازوں میں

میں نے تمہیں دیکھا ہے

ذاکر میں مراقب میں زائر میں مصاحب میں

ناظر میں محاسب میں غافر میں، معاقب میں

میں نے تمہیں دیکھا ہے

اذکار نواوی میں　　　　آثار سخاوی میں

اسرار مناوی میں　　　　انظار طحاوی میں

میں نے تمہیں دیکھا ہے

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